

THE JOY
OF THE IVST;
WITH
The Signes of Such.

A
DISCOVRSE TEN-
DING TO THE COM-
FORT OF THE DEIECTED
and Afflicted;

AND
To the Triall of Sinceritie.

BEING THE ENLARGEMENT
of a Sermon preached at Black-Friers
LONDON; on *Psal.* 95. 11.

By THOMAS GATAKER *B. of D.*
and Pastor of ROTHERHITH.

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TO THE RIGHT

Honourable Sir *Horatio Vere*,

Late Lord Generall of his Maiesties

Forces in the Palatinate :

And

TO THE RIGHT WORTHY

and Religious Ladie his Wife:

True Ioy in Christ, and full Ioy

with Christ.



RIGHT HONOURABLE,

and truly Noble, (for

that is the best ^b Nobilitie

that *Christian Grace* giueth :)

giue me leaue the meanest of many that

^a Nobilis genere,
nobilior sanctitate.

Aug. epist. 179.

^b Ευφρονα η τῆς
εὐχρίστου τιμῆς, καὶ
ἡ περὶ τὸ ἀρετῆς
τιμῆς. Ευφρονα δὲ καὶ
δυσφρονα καὶ τὴν

καὶ τὴν ἐκ αἵματος, ἡ δὲ τῆς ἡρώδους. Greg. Naz. in Gorgon. & in Basil. Μία ἀλη-
θινή ευφρονα ἢ εὐσφρονα. Idem in Patr. Η' εὐσφρονα χαρῶν καὶ ἡ ἡρώδους,
καὶ ἡ περὶ τὴν ἀρετῆν ἀγαθὴν ἀποδοῖ, ὅθεν καὶ μετράμεθα. Idem in Heron. Η' ἀνδρὶς
εὐσφρονα ἀπὸ τῆς ἡρώδους χρεῖστος συνίσταται, καὶ τὸ βέλτερον ἀξίωμα ἀπὸ ἀρετῆς περὶ-
γίνεται. Isidor. Pel. l. 2. ep. 291. Summa apud Deum nobilitas est clarum esse virtutibus.
Paulin. ad Celant. Christianum esse, est, verè nobilem esse. Nec genere sed virtute censetur
nobilitas. Γενναῖότητος ὁ βέλτερος. Iphicrat. Arist. rhet. l. 2. c. 23. Quod optimum nobiliss-
imum. Velleius hist. l. 2. Τὰς αὐτὰς εὐφρονας καὶ τοὺς ἐσφρονας. Amisiblen. Laert. l. 6.
Εὐφρονα καὶ τὴν ἀπὸ τῆς ἡρώδους τὴν ψυχῆς καὶ μαλακῆς. Plato ibid.
l. 3. Quis generosus? ad virtutem bene à natura compositus, Non facit nobilem attitum
plenam fumosis imaginibus: animus facit. Sen. ep. 44. Nemo altero nobilior, nisi cui rectius
ingenium, & artibus bonis aptius. Idem de ben. l. 3. c. 28. Ο' μὲν γὰρ ἐστὶν εὐφρονας ἀπὸ
τῆς ἀρετῆς, Ο' δ' ὁ δὲ τῆς δόξης. Eurip. Diſſe. Εὐφρονας ὁ τῆς φρενὸς περὶ
τὰ κατὰ τὴν μετρίαν. Epicharm. Κτίων ἐν τῇ εὐφρονα ἢ τῇ σωματικῇ εὐδυνία,
ἀσφρονα ἢ ἢ τῇ ἡρώδους εὐδυνία. Democr. Stob. c. 84. animalia multa Quis generosa
pulet nisi fortia? Nobilitas summa est atque unica Virtus. Iuv. sat. 8.

A

with

THE EPISTLES

c 1 Pet. 3. 7. Οὐχ
ἡπὸν ἀρετῆς καὶ
ἡ ἀρετῆς Θεοῦ οὐ
καταλείπει, ἡ συμ-
κός σουζυγία. Greg.
Naz. in Gorgon.
ἔτω γὰρ ἀνδρῶν καὶ
γυναικῶν οἷς ἐν
σωτηρίᾳ τὰ κα-
τα, ὡς καὶ ἡπὸν
ἀρετῆς ἡ συμμά-
των ἡμεῶν σουζυ-
γίαν τὸν γάμον.
Idem in Patr. Καὶ
Θεοῦ μὲλλον ἡ συμ-
κός σουζυγία.
Idem in convent.
Episc. Itaque quod
Hieron. olim pre-
fat. in Prov. paucis
immutatis; Iamque
Epistola, quos Jan-
nus Conjugium. Imo
charita non dividat,
quos Christi necesse
amor. Et ad Chron.
et Euseb. Non de-
bet charita dividere,
quos amor mutuo
copulavit, &c.
ἡ Παράκλησις καὶ
ἡ ἀρετῆς Θεοῦ οὐ
καταλείπει. Cleanthes a-
pud Arrian. differt.
l. 4. c. 1.

* Opera Dei sunt in
modis contrariis.
Luther. apud Pau-
lum ab Euxen in
Genes. Δὲ καὶ ἡ
ἐναντίον ἐναντία
οἰκονομία, ἡ καὶ
ὡς καὶ Δαυὶδ καὶ.
de Bapt. Dominus Ioan. 3. 35.

wish well to your Lordship, and re-
ioyce in your well-fare, with this so-
rie Present (though comming some-
what late) to welcome your returne
home from your late employment a-
broad: And therein to ioyne Her
with you, whom ^a a spirituall knot, as
well as a ciuill band, hath made one
with you in Christ. This the rather,
because I assure my selfe, that you are
both of you, of the Persons therein de-
cyphered, and haue ioynt share there-
fore in the Benefit therein propounded
and promised. For the Worke it selfe; I
doubt not, but many things will bee
found in it, that to a meere Naturall Man
will seeme to bee ^d strange Paradoxes;
which yet euery good Christian, hauing
duly weighed, will easily acknowledge
with me, to be agreeable to Truth. So it
is indeed, that ^e Gods works (as that blef-
fed ^f Light of God, Martin Luther, was
wont to say) are effected vsually by Con-
traries. And a Christian Mans Life here (as

Greg. Naz. in Cyp. ^g Vnde Augustinus quodlibet & galat. Quod
de Bapt. Dominus Ioan. 3. 35.

Is the Heathen Man said of euery Mans)
 is a moere Mixture of ^h Contrarieties. ⁱ None
 encombred with more Crosses ; but
^k none accompanied with more Com-
 forts, and those such as may well not
 counteruaile only, but euen throughly
 weigh downe the other. In so much,
 that I see not why a Christian Man,
 though exposed to such a multitude of
 Crosses, (were it not for his owne, either
 want of wisdome, or weaknesse) might not
 well liue the comfortablest life of any Man
 in the world, whatsoeuer estate or con-
 dition of life God hath pleased to assigne
 and confine him vnto. Nor haue any
 therefore cause to waiue the profession of
 Christianitie in regard of such Crosses, as a
 disconsolate and vncomfortable estate.
 Of Children we vse to say, that they are
^l Certaine Cares, vncertaine Comforts ; and
 yet wee see ^m how desirous naturally
 Men and Women are to haue Issue : and

ἡ ἀσυνίη τοῦ κόσμου
 constat contrariis.
 Senec. epist. 107.
 Οὐκ ἂν ἦν ἡ
 ζωὴ ἐνθάδε ἢ
 κατὰ ἅλῃ, ἢ ἐν
 σὺγκρησιν, ὅτι ἢ
 ζῶν καλῶς. Euseb.
 Plut. de tranquill.
 Οὐχ ἔτι ἤν αἰ-
 νώτων ἀγαθῶν
 ἢ δὲ ἐν βυρσῶν, ἢ
 ὅτι πρὸς σπουδαίᾳ
 ἢ κακίᾳ. Ἀλλ' ἡ
 ἡγήσις ἀγαθῶν καὶ
 κακῶν ἢ καλῶν.
 Ex τῷ ἑκκλ. τ' ὅτι
 νομίζον ἀγαθῶν ἢ
 κακῶν. Menand.
 Stob. c. 93.
^h Δὲ αἱ ἡμέτεροι
 τινος διὰ τῶν ἀγαθῶν
 καὶ κακῶν τὸ μα-
 κρόν ἐστιν τὸ αἰ-
 σίον. Cae-
 sarius apud Greg.
 Naz. ep. 59.
ⁱ Psal. 34. 19. & 73.
 14. Luk. 9. 23.
 & 21. 12, 16, 17.
 Mat. 14. 22.
 1 Cor. 15. 19.
^k Luk. 9. 24. & 25.
 18. 2 Cor. 1. 3, 4, 5.
 5. & 2. 14. & 6.
 10. & 10. 4.
^l ὁ περὶ τῶν μακα-
 ρίων ἐκπεριεργασ-
 τῶν ἢ μακαρίων.

Plut. de prolis amore. ὁ περὶ τῶν οἰκιστῶν ἢ μακαρίων, οἱ πρὸς τὰς οἰκίας. Euseb. τινος διὰ τῶν ἀγαθῶν καὶ κακῶν τὸ μακρόν ἐστιν τὸ αἰσίον. Cae-
 sarius apud Greg. Naz. ep. 59. ⁱ Psal. 34. 19. & 73. 14. Luk. 9. 23. & 21. 12, 16, 17. Mat. 14. 22. 1 Cor. 15. 19. ^k Luk. 9. 24. & 25. 18. 2 Cor. 1. 3, 4, 5. 5. & 2. 14. & 6. 10. & 10. 4. ^l ὁ περὶ τῶν μακαρίων ἐκπεριεργαστῶν ἢ μακαρίων.
 Demerit. apud Stob. c. 74. Ἦν ἔστιν ἡμεῖς πατρὶ πατέρα ἡμεῖς. Euseb. apud Plut. de
 am. prol. ^m Gen. 13. 2. & 30. 1. Iohn 16. 21. ὅτι ἀγαθὸν ἔστι σπέρμα τὸ ἡμεῖς πατρὶ
 Πατρί; - ὅτι πατὴρ, ὅτι πατὴρ ἀνδραπόδων πατὴρ; Menand. apud Stob. c. 73.

1500

THE EPISTLE

* 1 Sam. 1.6,7,8;

II.

Ο' Ἰσχυροὶ ὄντι δι-
πυχοῦντα τὰς εἰς
ἔχουσιν ἔρημον δια-
δύχει ἡ οἰκία.

Idem ibid.

ο. Οὐκ ἔστιν ἕλκν
ἀθλιώτερον. πα-
τρὸς. Πλὴν ἔπειθε
αὐτὴν ἡ πλεονεξία
δύω πατρὶ. Ἡ δὲ
μόνον ζῆν, ἡ πα-
δύω γυναικῶν
Πατρί. ἀποθ-
νήσκ. ἔγω τὸ μὲν
ταῦτα ἐπὶ τῷ εἶναι
πατρὸς. Menand.

Διὰ χάριν ἐξ ἡμῶν,
 καὶ ἐξ ἡμῶν πάντων,
 Εἴτε ἐν ἀποστόλῃ
 ἢ ἐν γένητι τέλει
 ὁμοιωσάντων, εἴτε ἀ-
 ποστόλων καρπῷ δου-
 λῶν. Ὁρῶ γὰρ οἷόν
 τι ἐν ὑμῖν ἀ-
 δουλίας. Ὁ ἵστοι δὲ
 εἰσὶν ἡμῶν ἐν περὶ
 χεῖρας. Καὶ γὰρ κα-
 λὸν γράψετε, ἐγ-
 γίστην ἑαυτοῦ. Καὶ
 αὐτῶν ὁ πῶς ἐργ-
 αζομένων, καὶ ἐν ἡμῶν,

Ἀντίστ' ἔφασκετο, ὡς παῖδά τ' ἦ. Eurip. Orestes. Ἡ Κτῆμα χάλλισον τὸ δὲ, Πάτρη
 ὃ κρεῖσσον. - Πῶδες γ' οἱ χρεῖται. καὶ θάνατος δάμασι, Κλῆρον τὸ θουπύεισμα,
 οὗτος τελευτᾷ τῆς Ἀνάθημα βίῳτι. - Eurip. Meleag. Ζηλωτὶς, ὅστις ἐντύχησιν ἐν
 τάτοις. Οὐδ' ὅτι μετ' ὧν ἔστι τῶν πατρὶς ἢ σφραγίστα καὶ φρονί' ἰδὲν
 πρὸς τῶν ἑξ' ἐντὸς. - Menand. Ἡ Γυῖαι, εἶλον μ' ἐγγ' ὅτι ἡλίου τῶν. Κλῆρον
 ὃ πόντου χρεῖται ἰδὲν ἐντήμασι, ἢ τ' ἡμεῶν θάλασσα, πᾶσι δ' ὕδωρ. Πολλὰ δ'
 ἔκαστον ἐξ' ἡμῶν λέγει καλῶν. Ἀλλ' ἔστιν ἕτοιμ' ἀποδοῦναι, ἢ ἰδὲν κλῆρον, ὅς
 τοῖς ἀποδοῖν καὶ πρὸς δαδωγμένους Πάτρησι τοῖς ἐν τῶν ἰδὲν φάσθ'. Eurip.
 Danae. - πᾶσι δ' ἀνθρώποις ἀπ' ἡ. Ψυχὴ τῶν. ὅστις αὐτ' ἀπαιτεῖται ὡς ψυχή,
 ἢ ὅταν μ' ἀγαθῇ, δυστυχῇ δ' ἀδυνατοῖσι. Idem Androm. inde restituendus apud
 Stob. cap. 74.

that, ⁿ euen those also that for outward things might well liue comfortably without. How much more haue all cause to desire *Christian Grace*, when the *Comforts* that attend it, are so sure and certaine, if men be not their owne Enemies; yea when no sound *Comfort* (as is here shewed) can be attained without it? Vnworthy is he of *Issue*, that ^o esteemeth not the *Care* hee taketh for his *Children*, especially ^p being toward, dutifull, and inclinable to good things, ^q abundantly ouer-counteruailed in the *Comfort* hee hath or may haue of them. Nor is he worthy of *Christ*, that accounteth not the *Crosses* that *Christianitie* and the *Profession* of it may procure, (for of other *Crosses* that worldly men are alike subiect to with such, what

need

DEDICATIONE.

need I say ought? and yet let these
 goe also in the same reckoning with
 those;) all abundantly & ouer-coun- Rom. 5.2,3.
& 8.18.
 teruailed with those spirituall Comforts,
 that *the assurance of Gods fauour* towards
 him in *Christ Iesus* may afford him, if
 the *Eye* of his *Soule* bee thoroughly o-
 pened duely to apprehend it. This
 mine endeuour is to shew in this *weake*
Discourse; (the *weaker*, because amidst ΕΙΛΑΙ ΡΟΘΥΤΑ
Cυρωσιν τὸς σὺ-
ματι. Languine
mens & languet
inā corpore.
 much *weaknesse* during my late re-
 straint by *sicknesse*, out of *broken notes*,
 either referred by my selfe, or taken
 by others from my mouth, as they
 are wont to bee, at the time of the
 deliuerie of it, with addition of such
 things as came then further to minde,
 and seemed not altogether imperti-
 nent, it was by pcece-meale put to-
 gether:) and to encite *all good Chri-*
stians (notwithstanding such occur-
 rents) to strue and straine themselues
 by their *cheerefull cariage* in such cases,
 to scale vp the truth of it (which
 they cannot but acknowledge;) to

those that may question it, or make doubt of it. This was I the rather enduced to take some paines in, supposing that other weake ones like my selfe, (for of such am I bold to iudge, as ^u the manner is, by my selfe;) being ordinarily too too backward herein, might haue neede of some quickning and stirring vp thereunto. To which purpose if it shall be auailable vnto any the meanest, I shall haue cause to *blesse God* for his *blesing* thereupon. If to your selues among others, *Persons* for *Place* and *Pietie* so eminent, (for euen ^x the *worthiest* also haue their *wants*; nor doe the *best* ioy so much as they either ought or might in this their *blest* estate; and ^y the very *weakest* may helpe on the *worthiest*;) much more. Let it howsoever testifie my *deserued respect* to you both, and my *thankfull acknowledgement* of your *Lordships* kindnesse shewed mee, in my friend and my selfe, at home and abroad. So with vnfeined *thanks* to
 Gods

^u Κελευσιν ὅς οἱ
 πολλὰ τὰ τ' ἀλ-
 λων τῆς ἰδίας τὰ-
 ρεσι. Greg. Naz. in
 Iulian. 1. Μορφῆς
 ἀγορεύει ἐκ τῆς ἐν
 οἰκίᾳ ἑξορῆς.
 Idem post redit. suū.
 Hoc enim proclivis
 homo suffragator in
 alio quod sentit in
 seipso. Aug. in Psal.
 118. conc. 12.

^x Ἀντιῶν ὅς ὁ
 πολλὸν μόνον ἀλ-
 λὰ τῶν ἑτέρων
 ὁ μῦθος. Greg.
 Naz. in Basil.

^y Licet usurpare
 Pauli illud Rom.
 15. 14, 15. Mariem
 are liticen accendit
 bellantibus Imbel-
 lis ipse: plebsque
 ignava fortibus Clam-
 ore stimulos sub-
 dit dimicantibus.
 Acer, & ad pal-
 me per se cursorius
 honores, Si tamen
 horteria, fortius ibit
 equus. Ovid. Pont.
 2. 11.

DEDICATORIE.

*Gods goodnesse for your Lordships Safe
returne to vs, reserued, I hope, in mercie
for further Service to God and his Church;
and heartie Prayer for the continuance
of health and well-fare, such especially as
Saint Iohn wisheth his beloved Gaius,* 3 Iohn 2.
to you both; I take leaue and rest
readie

*To be commanded by you
in the Lord,*

THOMAS GATAKER.

DEDICATORY

God's goodness for your friendship
meant to us, selected, I hope in order
for further service to God and his Church
and his dear People for the continuance
of health and rest, but especially in
your Lord will with his blessed Grace
to you both, I take leave and rest
yourself

To be continued by you
in the Lord

THOMAS CATHER



THE IOY OF THE IVST:

WITH
THE SIGNES OF SVCH.

PSALME 97. 11.

*Light is sown for the Righteous; and
Ioy for the Vpright in Heart.*



N^a vnseasonable discourse,
saith ^b Siracks Sonne, is as
Musicke in Mourning. And
to some, peradventure, it
will seeme somewhat vn-
seasonable to entreat of

^a Ioy in times of Griefe; in
such a time especially, when so much cause
of sorrow, that it may well seeme a sinne not
to be in some sort ^a sicke of it. And yet it will

B

not

^a Musica in lutto,
importuna parratio.
^b Eccles. 22. 6.

^c Οὐ γὰρ λα-
κύνουσιν ἡ ψυχὴ
φίλα. Sophocl.

^a Amos 6. 6.

The Iust mans Foy.

^a Math. 9. 12. Τί-
ναι υἱοὶ ἀνθρώπων,
ἢ οὐκ ἐσθίουσιν
καὶ πίνουσιν; καὶ
οὐκ ἐθέλωμεν ἢ
οὐκ ἐθέλωμεν; Greg.
Naz. ep. 66.

• Esai. 40. 1. &
50. 4. & 61. 1.
Temporis officium
est solatia dicere
certi, Dum do'or in
sursum est - Ovid. de
Pont. 4. 11.

Psalme.

Scope.

Matter.

* Partim τοῦτον
τινός, partim πα-
ρὰ τοῦτον.

Parts 2.

Doctrine.

Vse.

Part 1.

Doctrine.

^f Vers. 1-9.

Parts 2.

Vses 2.

Vse 1.

^a Vers. 109

Vse 2.

^a Vers. 12.

not (I hope) proue so vnseasonable, if all be well weighed, to entreat euen in such a time of such *loy*, as Gods Spirit here speaketh of. For ^a when is *Physicke* more seasonable than in time of *sicknesse*? Or when had Gods Children more need of ^e cheering vp, than when they are pressed downe with the heauiest crosses and calamities?

The very maine *Scope* and drift of the *Psal- mist*, who euer he was, in this *Psalme*.

The *Psalme* is ^{*} partly *Propheticall*, and partly *Consolatorie*.

And may well bee diuided into } *Doctrine*,
and } *Vse*.

The *Doctrine* deliuered in the ^f former *Part* of the *Psalme*, is concerning the powerfull and potent *Kingdome of Christ*: the *Glory*, *Greatnesse*, *Might*, *Maiestie*, and ample extent whereof, is in most maiesticall manner, and with a style no lesse stately described from the first *Vers* to the tenth.

The *Vse* of the *Doctrine* is two-fold in the rest of the *Psalme*;

Partly for *Encouragement*,
And partly for *Comfort*.

First for *Encouragement*, ^a to incite the godly to cleaue close vnto God, and to depend wholly vpon him, with assured expectation of safetie and deliuerance from him, as being so great, so mightie, so potent a Prince.

Secondly, for *Comfort*, ^b to cheere vp their hearts

The lust mans foy.

3

hearts that so doe, amidst those manifold crosses and calamities that they may chance to be exercised here withall for a while.

¹ Betweene both which is this pithie and golden *Sentence* inserted, inferred as a *Corollary* vpon the former, prefixed as an *Introduction* vnto the latter; and so shaking hands, as it were, ioyntly with either :

Light is sown for the Righteous; and loy for the upright in heart.

In it we may consider;

1. A *Blessing* or a *Benefit*, and that such an one as all desire, * *Light* or *loy*: for they are both in substance the same: the one put for the other, as ^k elsewhere oft, in the former Part; and the one of them expounded by the other in the latter Part.

2. The *Persons* to whom this *Benefit* belongeth, who may therefore lay claime to it, and iustly hope for and expect it; ¹ those that seeme to share least in it, *the lust*, or *the Righteous*; that is, as in the latter part of the *Verse* it is expounded, all such as are *sincere* and *upright in heart*.

3. The *Manner* or *Measure*, how farre forth such either doe or may partake in it for the present: *It is sown for them*: it is as yet but *seed-time* with them: some beginnings of it they haue already, and the rest they shall haue; but their *Haruest* is behinde yet, the maine *Crop* is yet to come.

We will first ioyne the *first* and the *second* together.

Text.

¹ *Vas. 11.*

Connexion.

Division.

Branches 3.

Branch 1.

* *Eccles. 11.7.* Τὸ φῶς τῆς ἀνδραγαθίας ἐστὶν ἡ δικαιοσύνη. Eurip. *Iphig. Aul.* - πῦρ ἀνὴρ Κῆρ δ' ἄλγος ἡ νῆξ. Τὸ φῶς ἀνδραγαθίας. Ibid. Τὸ φῶς ἀνδραγαθίας ἡ δικαιοσύνη. Dion. Chrys. *orat. 3.*

Branch 2.

^k *Ester 8.16.*
Esa. 50.10.

Branch 3.

¹ *I Cor. 15.19.*

Consider. 3.

Consider. 1.

The lust mans Joy.

gether. For to speake much of the *first* apart would be to small purpose.

Consider. 2.

Then consider somewhat of the *third* by it selfe:

Consider. 3.

And so passe on to, and conclude with the *Illustration* of the *second*, ending there our *Discourse*, where the *Text* it selfe endeth.

Consider. 1.

The maine *Point* then that in the first place offerech it selfe to vs, is this; that

Point 1.

Branches 2.

^a Gaudium bonorum est. Aug. de Civit. Dei, l. 14. c. 8.

^a Nisi iustus non gaudet, Senec. epist. 59.

Branch 1.

Observatio 1.

Reason 1.

[†] *Quia dicitur in Psal. 126. 5. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.*

Greg. Naz. de bapt.

Reason 2.

^a Psal. 68. 4.

^a Psal. 64. 10.

Reason 3.

^a Psal. 126. 5.

^a Esai. 35. 10.

^a Esai. 65. 13, 14.

* *Light or ioy is the Lust Mans Lot;*

And

"The Lust Mans Lot alone.

Ioy belongeth to the *Righteous*, and to the *Righteous only*: None but the *Godly* haue good or iust cause to reioyce.

The Righteous haue right to it.

For, for them it is prepared. *There is † Light and Ioy sown for them.*

To them it is promised: *"The righteous shall be glad and reioyce before God; yea they shall exceedingly reioyce: And, "The Righteous shall be glad in the Lord, and trust in him: and all that be upright in heart shall reioyce.*

To them it shall be performed: *"They that sown now in teares, shall reape in Ioy. † The redeemed of the Lord shall returne unto Sion: and everlasting ioy shall be upon their heads. Yea when the wicked shall mourne and howle, they shall sing merrily. "My seruants shall reioyce, when you shall be abashed: my seruants shall sing for ioy of heart, when you shall crie out for anguish of heart, and shall howle againe for vexation of spirit.*

To

The Iust mans Joy.

5

To them it is in part made good for the present. ^a There is a snare, or a cord, saith Salomon, in the sin of the wicked to strangle their ioy with: but the righteous sing and are merry. And, ^f Thou hast turned my mourning into dancing, saith David, thou hast loosed my sackcloth, and girt me with gladnesse.

Reason 4.

^a Prov. 29. 6.

^f Psal. 30. 11.

^e 32. 7.

Vnto it they are exhorted. Reioyce in the Lord, saith the Psalmist, yee righteous, as ^a else where, so ^a in the very next words to my Text. And, ^a Be glad in the Lord, and reioyce, yee righteous: and shout for ioy, all yee that are upright of heart. And, ^a Finally, saith the Apostle, brethren, reioyce in the Lord: And, ^a Reioyce euermore: And againe, ^a Reioyce in the Lord alwayes; and yet againe, I say, Reioyce. Nor would the Holy Ghost thus incite to it, if there were not good ground for it.

Reason 5.

^a Psal. 33. 1.

^a Vers. 12.

^a Psal. 33. 11.

^a Philip. 3. 1.

^a 1 Thess. 5. 17.

^a Phil. 4. 4.

Grounds 2.

Now the Godly haue a twofold cause to reioyce:

^a In regard of what they haue; and in regard of what they hope for:

In regard of the present grace and fauour of God:

And in regard of their hope of future glory with God:

They are in present possession of the one; they liue in expectation of the other.

First, for the present: they are ^b freed from Gods wrath: they are ^c reconciled vnto God; they are ^d at one againe with him; yea they are ^e in speciall grace and fauour with him.

^a Et res plena gaudio & spes. Gaudium in re; gaudium in spe. Gaudium de possessione, gaudium de promissione. Gaudium de presenti exhibitione; gaudium de futura expectatione. Bern. de temp. 15.

Ground 1.

Branches 2.

^b Rom. 5. 9.

^c Rom. 5. 10.

^d Rom. 5. 1.

^e Ephes. 1. 6.

Branch 1.

First, they are freed from Gods wrath. Which
B 3 the

f Prov. 20. 2.
 & 19. 12.
 g Amos 3. 8.
 h Prov. 16. 14.
 i 1 Tim. 6. 15.
 Apoc. 19. 16.
 k Genes. 2. 7.
 l 1am. 4. 12.
 Matth. 10. 28.
 m Esai. 66. 24.
 n Apoc. 14. 10, 11.
 Ubi mors sine mor-
 te, finis sine fine,
 defectus sine defe-
 ctu: quia & mors
 semper vivit, & fi-
 nis semper incipit,
 & defectus deficere
 nescit. Greg. mor.
 l. 9. c. 47.
 o Hebr. 2. 15.
 1 Cor. 15. 31. Quo-
 tidie moritur, morte
 qui assidue pavet.
 Perit ante vulnus
 pavore, cui spiritus
 rapuit timor. Sen.
 Herc. fur. 4. Si quod
 ab homine timetur
 malum, eo perinde
 dum expectatur quasi
 venisset urgetur: &
 quicquid ne patia-
 tur timet, jam metu
 patitur. Sen. ep. 74.
 p Morte mori po-
 tius quam vitam du-
 cere mortis. Morsq; minus pena quam mora (quam metus) mortis habet. Maxim. eleg. 1. Quid
 enim huius vivere est, nisi diu mori? Sen. epist. 101. q Infidias semel subire satius est quam
 cavere semper. Tul. Caesar. Sueton. c. 86. Incidi semel est satius quam semper premi. Nemo
 tam timidus est, ut malit semper pendere quam semel cadere. Sen. epist. 22. Gravius est aliquem
 spem mortis expectare, quam tormentorum crudelia sustinere. Cassiod. epist. var. 7. 6. r Vi-
 count Lisle in Hen. 8. Francisc. Laidaw in Amal. 1. 1. & Holinsb. in Hen. 8. an. 34.

the more heauy and dreadfull it is, the greater
 ioy it must needs be for a man to be freed from
 it, that was before obnoxious, as wee are all
 naturally, vnto it. ^f The wrath of a King, saith
 Salomon, is as the roaring of a Lion: (^g who when
 hee roareth, who trembleth not?) and ^h as the
 messengers of death. And what is the wrath then
 of ⁱ the King of Kings, the soueraigne Lord, not
 of mens bodies onely, but of their soules too,
 able as ^k hee made both, so ^l to destroy both
 in hell fire, ^m where the worme neuer dieth, and
 the fire neuer decayeth, and ⁿ the torment con-
 sequently is neuer at an end? Now what greater
 ioy can there be to a poore Prisoner, a con-
 demned person, that lieth in hourelly expectati-
 on of being drawne forth to execution, That
 through daily feare of death, ^o dieth daily before
 he die, and ^p leadeth by meanes thereof an
 anxious life, little better, if not ^q more bitter, than
 death; What greater ioy, I say, can there be to
 such an one, than to haue tidings brought him
 that his Pardon is procured? Wee reade in our
 owne Chronicles, of ^r some who haue beene so
 surcharged and transported with ioy thereup-
 on, that they haue euen surfetted of it, (as per-
 sons that haue beene long famished, feeding o-
 uer greedily vpon good victuals, when they

come at first againe to them) and haue died with it: Their joy hath beene more than they were able ^r to digest. And what greater ioy then can there be to a poore distressed soule, especially hauing lien some space of time vnder the heauie apprehension of Gods wrath, and so hauing had some kinde of * Hell here out of hell; than to haue ^c the pardon of his sinnes sealed vnto him by God, to haue ^a tidings hereof brought him by the Ministry of Gods word, and some ^a assurance of it giuen him by the testimonie of Gods Spirit? To which purpose David hauing vpon his experience both of the one estate and the other, pronounced them to be in a most happie and * blessed estate, that haue their iniquities forgiven, and are eased of their sinnes; concludeth his discourse with an incitement of all such to ^r ioy and to great ioy; as none hauing better or greater cause than such ^a to reioyce.

It is matter of much ioy then for a man to be freed from Gods wrath. But the Godly are not so only. They are not freed from Gods wrath alone, but they are receiued into speciall grace and fauour with God. And if ^a the fauour of a King, ^b a mortall man, whose breath is in his nostrils, be (it is Solomons comparison) as the dew vpon the grasse, or the greene herbs, that refresheth, and cheereth, and maketh all to thriue: What a benefit is it then to be in fauour with ^c God, in whose fauour there is life? yea ^d whose fauour is better than life? Since the Godly therefore are ^e girt about, as the Psalmist speaketh, with Gods fauour,

^r Quomodo de Tantalos Pindar. Olymp. I. *αἰσῶς ὀλ-
γοῦ κατὰ νῆσον ἡ-
νθῶν δὲ, κόρη δ'
ἔλκευ αἶμα καὶ-
εὐχόη.*

* Quomodo Bern. ad illud Psal. 55. 15. Descendant in infernum uiuentes. Descendant uiuentes, ut non descendant morientes. Ad frat. de mont. Dei. Sed & Anselm. in deplor. & Gerf. super Magnif. 9.

^c Ephes. 1. 17.

^u 2 Cor. 5. 19, 20.

Luk. 24. 47.

Act. 13. 38.

^a 1 Cor. 2. 12.

^x Psal. 32. 1.

^y Psal. 32. 11.

^z Act. 2. 38, 41, 46.

& 16. 31, 34.

Branch 2.

^a Prov. 19. 12.

^b Psal. 146. 3, 4.

Esa. 2. 22.

^c Psal. 30. 5.

^d Psal. 63. 3.

^e Psal. 5. 12. & 32.

10. & 103. 4.

^f Psal. 30. 11.

^g Eccles. 7. 26.

^h Rom. 12. 12.

ⁱ Iam. 1. 12.

^j Luk. 12. 32.

^k 1 Cor. 9. 25.

Ground 2.

^l 1 Pet. 1. 4.

Apoc. 1. 21.

Luk. 1. 33.

^m Εἰς τὰ πλεῖστα
τοῖς ἀνθρώποις τὸ
βίον ἐν ἐλπίδι. An-
tiph. de corp. i. Spes
dulcissima oblecta-
menta. Sen. ep. 23.

ⁿ Βίος ἀβιωτός
ἐστὶ ἀνὰ τῆς ἐλπί-
δος. Miserrimum
est timere, cum spe-
res nihil. Sen. Troad.

3. Itaque postquam
adempta spes est,
lassus cura confectus
animus suspet. Ter.
And. 2. 1.

^o Ἐμπνεῖ τὸ πνεῦμα
πατρὸς παρὺ βο-
εῖν ἐλπίδα βό-
σκω. Electra apud
Nonnum dionys. l. 7.
Ελπίς γὰρ δύναμις
ἐν τῇ πνεύματι βῆναι
χρῆς. Theophyl. ep.
24. Ελπίς μοῖρος
τοῖς δυνάσταις
ἐσθλῶν. Greg.
Naz. pro pauper.
Sola spes hominem
in miserijs consolari
solet. Cic. in Catil. 4.

Vide Ovidium de Ponto 1. 7. ^p Spes incerti boni nomen est. Sen. epist. 10. Fallitur augurio
spes bona saepe suo. Ovid. epist. 16. Multa quidam præter spem scio multis bona evenisse. et ego
etiam qui speraverunt spem decepsisse multos. Plant. Rud. 2. 3. ^q Rom. 8. 24. Heb. 11. 1.

favour, they may well be ^f *girs about with ioy*.
And the assurance of it alone being *better than*
life, may well serue sufficiently to cheere vp their
hearts euen amidst those afflictions that are
^g *more bitter than death*.

Secondly, the righteous haue iust cause to re-
ioyce, as in regard of what they *haue*, so in re-
gard of what they *hope* for and expect. ^{*} *Reioy-*
cing in hope, saith the Apostle: a second Ground
of their *ioy*. For they liue in hope and expecta-
tion of ^h a *Crowne*, of ⁱ a *Kingdome*; of ^k an
incorruptible Crowne, of ^l an *eueraſting King-*
dome: of a most happie, a most blissefull, a
most blessed estate. ^m *Hope*, we say, is the very
Heart of the Soule, and the very *Life of a Mans*
Life. It is that that putteth *Spirit* into our *Spiri-*
rits, and maketh our *Life* to be *Life*. ⁿ *An hope-*
lesse Life, is an *heartlesse Life*: And he is a most
forlorne man that hath no *Hopes*. ^o It is that
that is wont to support mens Soules, and not
to stay them only from fainting, but to cheere
vp their hearts, and to fill them with ioy, amidst
many fore crosses and occasions of much griefe.
And if worldly hopes can doe so much, being
so vaine, so ^p *uncertaine*: How much more may
a Christian mans hopes; (for there is ^q no man
that liueth more by hope than he; nor hath any
man better, or greater, or surer hopes than hee
hath:) being so great, that he cannot possibly

hope

hope for so much, but hee shall receiue much more; and he shal finde, when he commeth to it, as the *Queene of Saba* told *Solomon*, ^r that the one halfe was not told him: so certaine; that hee is as sure of what he hopeth for, as if already hee had it; (for this ^s hope neuer faileth: and ^u those that God hath iustified, those he hath glorified; they are as sure to be glorified, as if already they were.) How more, I say, may ^{*} these hopes of the godly, being so good, so great, so sure, so certaine, fill their hearts with ioy amidst all occasions of griete? ^{*} Reioyce, saith our Sauiour, your names are written in heauen. And ^r when men persecute you, and put out your names, and reuile you, and speake all the euill that may be of you; euen then reioyce yee, and be glad; for great is your reward in heauen. And, ^z Being iustified by faith, saith the Apostle, wee are at peace with God, and we reioyce in hope of the glory of God: yea we reioyce in tribulations. And, wherein (that is, in the hope whereof) yee greatly reioyce, saith *S. Peter*, though for a season yee be in beaui nesse by meanes of manifold afflictions.

So that if either the enioyment of Gods present fauour, or the assurance of future glory, may either of them alone scuerally, and much more both of them ioyntly, well and sufficiently counteruaile & ouer-weigh all matter of griete whatsoeuer; then it is apparent that the godly being presently possessed of the one, and as sure to haue, as if they were already possessed of it,

G

the

^r 1 King. 10. 6, 7.

^s Ephes. 3. 20.

^u Esai. 64. 4.

^{*} 1 Cor. 3. 9.

^r Rom. 5. 5. Spes nō confundit. Spes in terrenis incerti nomen. boni: Spes in diuinis nomen est certissimū. Hebr. 11. 1.

^u Rom. 8. 30. Quia iam fecit que futura sunt. Aug. de corrept. & grat. 6. 9.

^{*} Δεξιόν ἐστι τοῖς ἁγαθοῖς παρπαζόν, ἢ ἡ ἁγία ἡρώδης ἐν π. Greg. Naz. in Iulian. 1. Spes inconcussa.

^x Luke 10. 20.

^r Matth. 5. 11, 12.

^z Rom. 5. 1, 2, 3.

^a Psal. 149. 5. Gau-
deant sancti.

Branch 2.

Observatio 2.

^b Hosk. 10. 1. Et iā si
leta tibi obveniant
omnia, nō est tamen
quod leteris. Riber.
ibid.

Reason 1.

* Non potest gau-
dere nisi fortis, ius-
tus, & temperans.
Sen. ep. 59. Stulti ac
mali non gaudent.
Ibid.

^c Gal. 5. 22.

^d Potest esse radix
sine stipite, stipis
sine fructu: sed nec
stipes nec fructus
sine radice.

^e Job. 14. 7, 8.

^f Dav. 4. 14, 15.

^g Iude 19.

^h Rom. 8. 9.

ⁱ Αμα γδ τι αλ-
τιον η ε αμωv.
Aristot. analyt. post.
1. 2. c. 11. & 1. 2.
c. 22.

Reason 2.

^j Ουκ εστι χαρη
τωις αδικηται. Sept.
Esai. 57. 21. Gau-
dere non est impijs.
Aug. de Civit. 1. 14.
c. 8. & in Psal. 96.

^k Non est pax im-
pijs. Esai. 48. 22.

^l Rom. 14. 17.

^m Rom. 15. 13.

ⁿ Galat. 5. 22.

the other, can neuer want, if they could see it,
much matter of ioy.

* Let the Saints therefore reioyce, saith the
Psalmist. But, ^b Reioyce not thou, Israel, saith
the Prophet Hoshe, so long as thou goest a whoring
from thy God. The godly may well ioy, but

* The wicked can haue no true ioy;
the vngodly haue no cause at all to reioyce.

First, the wicked can haue no true ioy, because
they haue not Gods Spirit. For true ^c ioy is a
fruit and an effect of the Spirit. Now where the
root is not, the fruit cannot be: ^d there may be
a root without a stocke, as when ^e a tree is hewen
downe, or a bush cut vp; and a stocke without
leafe or fruit, as in winter time; but neither fruit
nor stocke where the root is not. But wicked men
^f haue not the Spirit. As ^g they are none of Christs
that haue it not; so none haue it that are not
Christs. And wanting the root therefore, they
cannot haue the fruit, which springing from it,
cannot possibly be without it. For ^h how can
an effect be without the cause of it?

Secondly, ⁱ there is no ioy to the wicked; be-
cause there is ^k no peace to the wicked. For there
can be no true ioy, where there is no inward
peace; (^l Righteousnesse, and peace, and ioy in the
Holy Ghost: and, ^m The God of hope fill you with
all ioy and peace: and, ⁿ The fruit of the Spirit is
joy and peace, saith the Apostlie.) no sound and
solid ioy, where there is nothing but disquiet
and distraction, nothing but terror and hor-
rour, nothing but apprehension and expecta-
tion

tion of wrath. But ° *the wicked, saith Iob, is like a woman that is alwaies in trauell; there is a noise of feare euer in his eare.* ¶ They are as the raging Sea that casteth vp mire and dirt, saith the Prophet Esay: *There is no peace, saith my God, to the wicked.* A seeming ^a *uncertaine peace* they may haue; but they are neuer safe, no where sure, seeme they neuer so secure. ¶ It is but, saith the Heathen man, *like the calmenes of the sea, that seemeth sometime so smooth that men may play vpon it at pleasure, but if there arise but some sudden flaw or gust of wind, as there doth oft in an instant, all is turned topsie turuy, and where men were pleasantly sporting themselues a little before, there whole ships are now swallowed vp.* The wicked therefore hauing no sound or sure peace, they can haue no serious or settled ioy.

Thirdly, *Light and Ioy* are put the one for the other. ¶ *The Iewes had gladnesse, and light, and ioy, saith the Storie.* And there can be no ioy, where is no Light. ¶ *What ioy can I haue, saith blind Tobie, when I sit in darknesse, and doe not see the light of heauen?* Now the Godly indeed as they are called ^a *Light*, and ^x *Children of light*; so they are said ^y *to be and* ^z *abide in the light*, and ^a *to walke in the light*, euen ^b *in the light of Gods countenance.* But all wicked ones as they are called ^c *Darknesse*, and the ^d *Children of dark-*

° Iob 15. 20, 21.

¶ Esai. 57. 20, 21. Nihil stultitia pacatum habet. Tam superne illi metus est quam infra: ad utrumq; trepidat latus. Sequatur pericula & occurrunt. Ad omnia paranda, imparata est: & ipsis terretur auxilijs. Sen. ep. 92.

¶ Pax infida, pax incerta. Vti de Romana cum Samnitibus transactione, Liv. hist. 1. 9.

¶ Noli huic tranquillitati confidere. Memento temporis mare evertitur; & eadem die ubi luserunt, sorbentur navigia. Sen. epist. 4.

Reason 3.

¶ Ester 8. 16.

¶ Tobit. 5. vulg. edit. Κἀνταυτὸν ὁ ἄνθρωπος ὁμοιωσάμενος τὸ φῶς, ὡς ἡμέρας ἡδὺν ἄλλων ὁρεῖται. ὁ δὲ ἴσθ' ὅτι καὶ ὁ ἄνθρωπος ὁμοιωσάμενος τὸ φῶς, ὡς ἡμέρας ἡδὺν ἄλλων ὁρεῖται. Dion. Chrys. orat. 4. Nec frustra predicant mentes hominum nitere li- quido die, coacta

nube statocscere. Symmach. epist. 31. ^a Ephes. 5. 8. ^x Luke 16. 8. Iohn 12. 36. 1 Thess. 5. 5. ^y 1 Thess. 5. 4. 1 Iohn 2. 9. ^z 1 Iohn 2. 10. ^a Iohn 12. 35. 1 Iohn 1. 7. ^b Psalm. 89. 15. ^c Ephes. 5. 8. ^d 1 Thess. 5. 5.

• Ephes. 6. 12.

† Coloss. 1. 13.

§ 1 Iohn 1. 6.

¶ 2. 11.

h 1 Iohn 2. 9.

i 1 Iohn 2. 11.

k Esai. 9. 2.

Luke 1. 79.

l Jude 13.

Iob 10. 21, 22.

m Exod. 10. 22, 23.

n Esai. 9. 2.

• Sunt enim modò in tenebris exteris, unde correctio desideranda non est; quam si contempserint, ibunt in tenebras exteriores, ubi correctionis locus non erit. Aug. ep. 120. c. 22. Ab istis exteris tenebris in exteriores mittetur, qui ex istis exteris non ad interiora converpuntur. Ibid. c. 36. In tenebras ex tenebris infeliciter exclusi infelicius includendi. Idem homil. 16.

p Math. 8. 12.

Vse 1.

Error 1.

q Ignis gehennæ accendit miseris ad miseria augmentum, ut videant unde dolent; sed non lucet ad consolationem, ut videant unde gaudeant. Greg. mor. l. 9. c. 49. Isidor. de sum. bon. l. 1.

c. 31. & Ludolf. vii. Christi. l. 2. c. 38.

nesse; the prince they serue is called ^c the Prince of darknesse, and the State that they liue in ^f a kingdome of darknesse; so they are said ^s to walke in the darke, ^h to be and ⁱ abide in the darke, ^k to sit in darknesse and in a deadly shade. Nor is there hope of euer altering or mending this their estate, vnlesse they alter and amend themselves. For ^l the blacknesse of darknesse, (or darknesse as blacke as pitch, darknesse more palpable than that ^m of Egypt was) is reserved and laid vp for them (not for a few daies, but) for euer. As they ⁿ walke in darknesse, so they walke vnto darknesse, ^o from spirituall darknesse that holdeth them here for a time, to that ^p utter, that eternall ^q darknesse, wherein is nothing but weeping and gnashing of teeeh; which when they are once entred into, they shall neuer get out of againe. And seeing then that there can be no ioy without light: there can be no true ioy to any wicked man, wanting true light.

Now this first may serue to confute and controule the preposterous and erroneous conceit of worldly men, that thinke to finde ioy where it is not to be had; thinke there is no ioy where it is alone to be had.

1. That thinke to finde and attaine true ioy without Faith, the feare of God, repentance of sinne, righteousness, and reconcilement to God, in the outward things of this world, or in sinfull delights. But alas, they deceiue and delude

them.

themselves, embracing with *Ixion* ^r a cloud in
stead of *Inno*, and ^r a figment in stead of *Helen*
with *Paris*, ^r a counterfeit shadow of mirth in
stead of true ioy.

For what sound or inward ioy can from out-
ward things accrue? It is ^a a groundlesse ioy that
commeth from them; such as may like a little
counterfeit complexion, alter the look and smooth
the face outwardly, but neuer throughly fill, or
truly cheere vp the soule inwardly. The ground
of all true and sound ioy must come from
within, it must haue his rooting in the soule;
else it is but ^x as weeds that grow on the top of the
water, that float aloft, but can take no sure hold,
because they neuer come at, nor doe spring vp
from the bottome. Cast as many clothes as you
will vpon a dead corps, you shall neuer be able
to put any naturall heat into it. No, ^y the gar-
ments that we weare must receiue heat from the
bodie, before they can returne any warmth a-
gain vnto it. And there must be matter of ioy
and comfort from within, ere any sound ioy
or comfort can accrue from any thing with-
out.

Againe, what sound ioy or comfort can any
man haue, so long as he is forth of Gods fauour?
For no creature can comfort, where he discom-

^r Νέστωρ ἐπὶ τῇ
ἡρώ. Videndus Eu-
statb. ad Iliad. α'.
Lucian. in Deor.
dialog. & Seru. ad
Æn. 6.

Reason 1.

^r Εἰς δὲ λὸν ἔμπευ.
Euseb. Helen. ἐν δὲ
λὸν πρὸς τὸν ῥέειδ.
Lycophr. Cassand.
ἐν δὲ λὸν Ε' ἑλῆνης.
Vt ex Stephano
Τρεῖς.

^r Φυγὸν δὲ γὰρ
καλίστῃ. Lycophr.
ex Sophocles Anti-
gone, quod id de ux-
ore mala extulit.
Oblectamenta fallacia: falsa gaudia.
Ex Virgil. Aeneid.
4. Sen. ep. 59. - &
mala mentis Gau-
dia. Ex eodem Aug.
de ciuit. l. 14. c. 8.
Improprie locutus,
cum nullum gau-
dium malum sit. Sen. ib.

Reason 2.

^a Quodcumque in-
delectitium gaudium
est, fundamento ca-
ret. Senec. epist. 23.
Fragilib' innititur,
qui aduentitio letitia
est: exhibit gaudium,

quod intravit. Ibid. 98. ^x ὁ αὐτὸς ἐπὶ ῥίπον, αὐτὸ καὶ ὁ δαίμων ὅχον, πῆλιν ἢ ἐχουον.
Greg. Naz. in Iulian. 1. ^y Τὸ ἱμάτιον οὐκ αἰ διαμαίνειν τὸν ἀνθρώπον, ἢ αὐτὸ δὴ τὸ
διαμαίνοντα ἢ προσβάλλοντα πλὴν διαμάτην, ἀλλ' ὡς ὁ ἀνθρώπος ἀνδρῶν ἐν
ἐαυτῷ διαμάτην, τῷ πλὴν ἢ ἐδὴ τὸ σῶμα προσποσθε συνῆκεν ἢ ἐκείνου,
ἢ κατεργασμένην οἷς τὸ σῶμα ἢ ἐν πάλιν οὐκ ἐκείνου. Plut. de Virt. &
Viti.

* Rom. 8. 34.

† Si cōtra nos, quis
pro nobis. Petr. Cell.
ep. 112.

^a Ester 7. 6, 7.

^b Ester 5. 13.

^c Dan. 5. 5, 6.

^d Job 3. 20, 21.

Morsque minus pœ-
ne quam mora mor-
tis habet. Maximin.
eleg. 1. Caius non
temerè in quenquā,
nisi crebris & mi-
nutis ictibus ani-
madverti passus ē,
perpetuo noloq; jam
præcepto, ita fieri ut
se mori sentiat: qui
& mortem depof-
centi, Nondum, in-
quit, tecum in gra-
tiam redij. Sueton.
c. 30. Hinc Oedipus
Sen. Theb. 1. Omite
pœnas languidas sô-
ge moræ, Funus
meum ne extende;
qui cogit mori No-
lentem, in æquo est,
quique properantem
impedit. Occidere
est, vetare capien-
tem mori. Non ta-
men in æquo est, al-
terum gravius reor.
Malo imperari, quā
eripi mortem mihi.

^a Quotidie damnatur, qui semper timet. P. Syr.

^b Ex Ep. ad Rom. 1. 18. Quotidie damnatur, qui semper timet. P. Syr.
^c Ex Ep. ad Rom. 1. 18. Quotidie damnatur, qui semper timet. P. Syr.
^d Ex Ep. ad Rom. 1. 18. Quotidie damnatur, qui semper timet. P. Syr.

forteth. * If God be for vs, saith the Apostle,
who can be against vs? But † if God be set against
vs, who can be for vs? What ioy could Haman
haue of the fauour of his fellow-Courtiers,
when * King Assuerus frowned vpon him? He
might well haue said then, as hee had formerly
said in another case, ^b All nothing auaieth me, as
long as Assuerus frowneth on me. Or what com-
fort found Baltasar in the furniture of his Table,
the honour of his Princes, the state of his Palace,
or the multitude of his Prouinces, when the
finger of God writ him his destinie on the wall,
“ which he feared so much before he heard what
it was? What sound ioy can there be to a male-
factor condemned to die a most cruel death, and
to suffer so much torture before he die, that ^c the
delay of death shall be worse, and more intolera-
ble than death, though he reuell and swagger in
the prison, and strue to passe away the time with
his companions, as merrily as he may, while the
halter, that hee must die by, hangeth ouer his
head? ^d It is the state of euery wicked one. He
is, while he so continueth, but a damned wretch,
a condemned person; (^e He that beleeueth not,
saith our Sauour, is condemned already:) ^f Hee
is in this World, as in Gods prison, whence there
can bee no escape: hee is there fast vnder

the chaines of a guiltie conscience, readie to pinch and gall him, if they but a little streitned: how-soeuer therefore hee riot and reuell here, and striue to passe ouer pleasantly the time of his restraint, hauing by his Iailors leaue and permission, the libertie of some part of this his prison; yet he can neuer be truly ioyfull, neuer heartily merry, so long as he remaineth so: His mirth it is not heartie, it is but strained, or it is but a meere delusion, a fooles paradise at the most. There can be no cause in the world therefore of reioycing to any man, till he be reconciled vnto God. Because though a man had all the world, yet could all the world doe him no good, ^h so long as the heauie wrath of God hangeth ouer his head, as *the sword* did sometime ouer the head of the *Tyrants Flatterer*, readie euery houre to seize on him, and hell-mouth gapeth vnder him, readie as soone to receiue him. He may out of ignorance of his owne estate, slumber a while in securitie, or apply himselfe to some flashie pleasures; but if he saw his owne estate, if hee knew his owne plight, he would rather * houle and weepe euery houre all his life long.

A second conceit of worldly men, is, that they thinke there is no ioy there, where it is only to be had: There is no ioy, they thinke, to be found in the good waies of God. It is the conceit of many, and it keepeth many backe from looking that way, that if a man set foot once into Gods waies, all his ioy is instantly dashed and lost, all his mirth is marred, he must neuer looke

Carere includitur; reatnligatur: carcer ejus caro ejus est. Aug. homil. 40. Nihil est miserius quam animus hominis consci. Plaut. Mostell. 3. 1.

h Anne magis fidei genuerunt era tyrami? Aut magis auratis pendens laquearib^{us} ensis Purpureas subter ceruices terruit, Imus Im^{us} precipites, quã si sibi dicat, & intus Palleat infelix, quod proxima nesciat uxor. Pers. sat. 3. Alludit ad Damocelis historiam, cui earatione Dionysius confirmavit, Nihil esse ei beatum, cui semper aliquis terror impendat. Cic. Tuscul. 5.

* Lam. 5. 1, 2.

Error 2.

Εν τούτοις ὁ Ἰου-
 χύς μόνος ἀγα-
 θός ἐν ἀνθρώποις
 γὰρ ὁ ἀνθρώπος
 ἁπλῶς ἐστὶν κακός.
 Philo de malorū in-
 sid. Sola virtus præ-
 stat gaudium perpe-
 tuum. securum. Sen.
 ep. 27.

κ Gaudium propri-
 um bonorum & pi-
 orum est. Aug. de ci-
 vit. Dei, l. 14. c. 8.

* Galat. 5. 22.

“ Rom. 14. 17.

† Amabit sapiens;
 cupient ceteri. Afrā.
 Solus sapiens scit a-
 mare. Sen. epist. 81.
 Gaudebit sanctus;
 ceteri lasciuient,
 vel gessant, ut Aug.
 de serm. in mōt. l. 1.
 Gaudium nisi sapi-
 enti non contingit.
 Sen. ep. 59.

l Existimas me
 nunc detrabere tibi
 multas voluptates.
 Imò contra. Noli
 tibi unquam deesse
 letitiam. Volo illam
 tibi dum nasci: nas-
 citur, si modò intra
 teipsum sit. In veri gaudij possessione esse te volo, quod nunquam deficiat. Ad solidum conor
 perducere, quod introitus plus patet. Sen. ep. 23. Major est suauitas mentis quam ventris.

Aug. de verb. Dom. 27. m Isaacum, i. gaudium jugulandum tibi formidat? securus esto. Non
 Isaac, sed aries mactabitur: non peribit tibi letitia, sed consummacia, cuius utique cornua ve-
 pribus herent, & sine punctationibus anxietatis esse non potest. Bern. de bon. deser. n Sapiens
 letitia fruitur maxima, continua, sua. Sen. ep. 72. o Psal. 36. 9. Plurima si fundatum necesse
 est, sequatur hilaritas continua, letitia alta atque ex alto veniens. Sen. de ben. cap. 4.
 p Satietas gaudiorum amari summorum. Psal. 36. 11. q Torrens deliciarum. Psal.
 36. 8.

to liue merry houre after: Whereas indeed it is
 cleane contrary. i There is no true ioy but
 there; no sound mirth to be found in any thing
 else-where. Thou shalt neuer be truly merrie,
 till thou beest truly godly, till thou art become
 sincerely religious. κ True ioy is proper and pecu-
 liar to the godly alone. It is * a fruit of Gods Spirit;
 which they alone haue: it is “ a branch of Christs
 kingdom, which they only belong to. As the
 Heathen man saith, that † A wise man only lo-
 ueth, others but dally and lust only: so others may
 reuell, the godly onely reioyce. Christianitie and
 pietie doth 1 not call men away from ioy; but
 it inuiterh them to true ioy, to sound ioy, to in-
 cessant and euerlasting reioycing. It doth m not
 quell and kill, or quench our mirth; it doth only
 correct and qualifie it, that it may be such as it
 should be, and such as is behoouefull for vs for
 it to be. n The Christian-man may liue as mer-
 rily as any man in the world may: yea his life
 may well be the merriest of any mans vnder the
 Sunne. Since that o he draweth his mirth from
 the Well-head, where there is ioy and pleasure
 Gods plentie; where there is p fulnesse of most de-
 lightfull ioyes, and q streames of pleasures that

flow for ever. For to omit that Godlinesse doth not debarre or reſtraine a man of the uſe of any honeſt and lawfull naturall delight; much leſſe deprivue him of all comfort and ^a delight in the uſe of them. A Chriſtian man hath a good right vnto, and a juſt intereſt in all things procured for him by Chriſt, and in him againe reſtored to him, (though by his firſt Parents default forfeited) and among other things alſo euen to the comforts and delights of this life. For *all things*, ^b ſaith the Apoſtle, as well *things preſent*, as *things to come*, and euen *this world* too, (and ſuch honeſt ioyes and delights conſequently as it is able to afford) *are yours*, becauſe *you are Chriſts*, who is ^c *the heire of all things*, and ^d *you in him*, being ^e *cobreires with him*; and *he Gods*. Though his ioy depend not vpon them, as the worldly mans doth, yet ^f he is not debarred of them, and of the free and comfortable uſe of them: which for his ſake many times euen the wicked worldly ones haue more plentie of, than otherwiſe they ſhould haue had. ^g Nor doth it follow, ſaith the Heathen man, that a wiſe mans palat ſhould finde no reliſh in his meate, becauſe ^h his minde findeth more reliſh in ſome other better matters: or that a Chriſtian man ſhould not finde ^k much delight and comfort euen in theſe outward things, becauſe ^l he hath other, and bet-

^a Hec quoque fortuita tunc delectant, cum illaratio temperavit & miſcuit. Sen. ep. 72.
^b 1 Cor. 3. 22, 23.
Τὸ σοφὸν καὶ τὸ
ἱδ. Anisib. & Zeno apud Laert. Un^{us} eſt ſapiens, cuius oīa ſunt. Sen. de benef. l. 7. c. 3. Εἰ πάντα τὰ θεῶν, ὡς κοινὰ τὰ φίλων, φίλον ὁ θεὸς ὁ πῶς μοι τούτων ὅτι λέγει, πάντα ἀεὶ τὰ πῶς, ὅτι πάντα τὰ θεῶν. Poſt Diogenem Clemens Alex. in protrept.
^c Hebr. 1. 2.
^d Apoc. 21. 7.
^e Rom. 8. 17.
^f 1 Cor. 7. 30, 31. Deut. 12. 21, 22. & 14. 23, 26. Neh. 8. 10, 11, 12. Zech. 3. 10.
^g Gen. 30. 27, 30. & 39. 5. Deus multa malis tribuit. Sed ea bonis parauerat. Contingunt autem & malis, quia ſeparari non poſſunt. Nō poſſent certis contingere, niſi & ea, viſ donarentur.

Sen. de benef. lib. 4. cap. 28. ^h Non ſequitur, nī cui mens ſapit, ei palatum non ſapiat. Cic. de fin. l. 1. Senſum enim hominis nulla exiit virtus. Sen. ep. 85. ⁱ Iob 12. 11. & 34. 3. Σαφές πρὸς τὸ σοφόν, λόγος δὲ ψυχῇ τρέφεται. Greg. Naz. ad Eunom. ^k Pſal. 66. 13. ^l Pſal. 4. 7.

in Gen. 32. 10. & 48. 15. Dent. 32. 13, 14.
 n Kai mētes n-
 ston, u, nēa la-
 oetēa, n, nwa-
 m, aō tō apō tēs
 Iuxēs ēx n γn-
 sē. Plut. de virt.
 & ii.
 o Genes. 32. 10.
 Psal. 65. 9, 10, 11;
 12. Zech. 9. 17.
 p Non tam dono
 leta est, quam abs
 te datum; (non tam
 munere quam abs
 te missum;) id ve
 rō triumphat serid.
 Ter. Eun. 3. 11. At
 illa quanto gratio-
 ra sunt, quantoque
 in partem interiorē
 animi nunquā exi-
 tura descendunt,
 cum delectant co-
 gitantem magis à
 quo, quam quid ac-
 ceperis. Sen. de ben.
 l. i. c. 15.
 q Non est vera ju-
 cunditas que secun-
 dum seculū iucun-
 ditas est. Aug. in
 Psal. 96. Virg. cum
 mala mentis Gau-
 dia dixit, improprie
 locutus, significavit
 homines suo malo letos. Sen. ep. 59. r Dimitte istas voluptates turbidae, magno luendas:
 non ventura tantum, sed praeiterita nocent. Quomodo scelerata etiam si non sint deprehensa
 cum fierent, sollicitudo non cum ipsis abit: ita improbarum voluptatum etiam post ipsas peni-
 tentia est. Non sunt solidae, non sunt fideles: etiam si non nocent, fugiunt. Sen. ep. 27. Oblecta-
 menta fallacia & brevia; ebrietatis instar, quae unius horae hilarum insaniam longi temporis ta-
 dio pensat. Idem ep. 59. Adde hoc gaudia non sunt, ut saepe initia futurae tristitiae sint. Ibid.

ly at parting, or if not then presently, not long after: howsoever he may haue formerly taken some delight in them, as worldly men ordinarily doe: yet being healed now of his disease, it is no paine for him to part with them, ¹ hee desireth not the itch, that hee may be scratching againe; no more than *Saul*, when ² a new heart was giuen him, had a minde to be following his *Fathers Asses* againe. Hee is no more troubled with the leauing and forbearing of them, than ³ men growen are wont to be troubled, when they are come to maturitie and ripenesse of yeeres, that they may not now play at chery-pit, as they had wont to doe when they were children; or that they must lay aside and leaue off such childish toyes, as sometime they made much reckoning of: or than men glorified in heauen after the resurrection shall be grieved, that they doe ⁴ not eat and drinke, and marrie, and make merry still in that manner as they did, while they liued here on earth. These and the like vanities godlinesse indeed waineth men, and estrangeth their mindes from, and ⁵ by restraining them of such pleasures, freeth them from farre greater paines, that such filthy, froathy, and flitting delights are ⁶ dearly bought with. But in stead thereof it ⁷ furnisheth them with other

¹ *At non est voluptatum tanta quasi titillatio in sensibus. Credo, sed ne desideratio quidem. Nihil autem molestū, quod non desideres. Cupidis fortasse rerum talium odiosum & molestū est carere: satiatū verō & expletū iucundius est carere quā frui. Quāquam non caret is qui non desiderat. Iucundius ergo non desiderare quā frui. Cic. de senect. An tu malū optares scabī, quia scabendi aliqua est voluptas? Erasmi in colloq.*

² *1 Sam. 10. 9.*
³ *1 Cor. 13. 11. Μὴ τὸ δὲ σελευαί, μὴ οὐ τὰ πολλαὶ καὶ ὁμιλίαι τῆς σοφίας ἀφελῇ. αὐτὸς ἔειπεν ἐν τῇ ἐκκλῆσιᾳ ὅτι ὁ λόγος ἵσταν-δεται, καὶ δὲ τὰ καὶ οἱ παῖδες τὰ ἀδύνατα ἀνδρες ἡσυχίας ἀπὸ τῆς ἰσχύος. Clem. Alex. in protrept. - sub nutrice puella cum luderet*

infans, *Quod cupidè petiit, maturè plena reliquit. Horat. ep. 1. lib. 2.*
⁴ *Vanas voluptates, breues, penitendas, in contrarium abituras. Ita dico, in præcipiti voluptas est, ad dolorem vergit. Sen. epist. 23.* ⁵ *- nocet emptā dolore voluptas. Horat. epist. 1.*
⁶ *Tenes utique memoria quantum senseris gaudium, cum prætextā posita, sumpssisti virilem togam, & in forum deductus es. Maius expecta, cum puerilem animum deposueris, & te in viros philosophia transcripserit. Sen. ep. 4.*

^b Homo erat, qui improbos gaudere negabat: norat gaudia calicis, mense, lecti, &c. sed tale gaudium videbat, in cuius comparatione illud gaudium non erat. Ac si tu nosses Solem, & alij laudanti lucernam diceret, Non est lux ista. Aug. in Psal. 96. *Quæ sunt epulæ, aut ludorum, scortorumve voluptates cum his voluptatibus comparande?* Cic. de senect. *Nemo sane mentis amplio rem credat esse in vitis quam in virtutibus delectatione.* Bern. de bon. deser.

^c Galat. 5. 22.

^d Rom. 14. 17.

¹ 1 Pet. 1. 8. *ἡ ἀγνωστία τοῦ ἡμετέρου*

^m 2 Cor. 7. 4. *ἡ ἀγνωστία τοῦ ἡμετέρου*

ⁿ Illud verum & solum est gaudium, quod non de terra,

sed de celo est, quod non de creatura, sed de Creatore cōcipitur. Cui comparata omnis aliunde iucunditas mæror est, omnis suavitatis dolor est, omne dulce amarum, decorum omne sordidum, omne aliud quodcumque delectare possit, molestum. Bern. epist. 114. ^o Apoc. 2. 17. *Ego neminem arbitror posse vel scire quid sit, nisi qui acceperit.* Bern. in Cant. 3. *Melius impressum quam expressum innotescit.* Ibid. 9. ^p Prov. 14. 10. ^q *Mel si non nosset, quàm bene sciret, nisi gustares non scires.* Lauda verbis quantum potes, qui non gustaverit, non intelliget. Aug. in Psal. 30. ^e 51. Cyrill. ad Ioan. l. 4. c. 38. & Greg. in Evang. 36.

ioyes and delight, such as doe so farre surpasse all outward ioyes whatsoeuer, as there is indeed
^b no comparison betweene the one and the other: the one is as no ioy in regard of the other. For what is the kingdome of Christ? nothing but dumps and doubts, and drooping, and melancholy fits, as many imagine. Or what is the worke of Gods Spirit in the hearts of his children? To possesse their soules wholly with terrors and feares; or to fill them with griefe and pensiuenesse only? No, ^c *The fruit of the Spirit is ioy and peace,* saith the Apostle. And, ^d *the Kingdome of God is Righteousnesse, and Peace, and Ioy in the Holy Ghost.* There is true ioy, there is sound ioy, there is vnutterable ioy; (¹ *You reioyce with a ioy glorious,* saith the Apostle Peter, and vn-speakable; And, ^m *I doe over-abound exceedingly in ioy,* saith S. Paul; as finding no words sufficient to expresse his ioy with:) such ioy, as ^a no worldly ioy is once to be compared with; such ioy, ^o as no worldly man is able to conceiue what it is. ^p *The soule only,* saith Solomon, *knoweth it owne bitterness;* nor doth another feele its ioy. And, ^q *Talke,* saith Augustine, *as long as you will, and all you can, of Honey, and of the sweetness of it, vnlesse a man taste it, he can neuer conceiue what it*

is. So vndoubtedly it is here: ^r He alone that hath tasted it, can tell, what sweet peace and tranquillitie of heart and minde, what vnspeakable ioy and comfort of spirit is there found and felt, where the mercie of God in Iesus Christ is once soundly assured and sealed vp to the soule.

Secondly, this may serue for *Exhortation*, and incitement to *Godlinesse*, and to *godly ioy*; to *labour for it*, and to *ioy in it*.

First, to incite men to labour for *righteousnesse*, if they desire to attaine to true and hearty *reioycing*. Wouldest thou haue ioy? (^a Who would not? For ^b all men desire happinesse: and ^{*} as there is no full happines without ioy; so there is no sound ioy without true happinesse.) then ^c learne here the right way to it: then take that course that will bring thee to true ioy and sound peace. ^d *Seeke the kingdome of God, and the righteousnesse thereof*. It is the *righteous* man onely that can truly reioyce. For ^e the *kingdome of God is righteousnesse, and peace, and ioy in the Holy Ghost*. There is ^f *ioy in the end*, saith Bernard, and *ioy without end*: but ^g the way to this ioy is by *righteousnesse and peace*. From *righteousnesse* peace floweth, and *ioy from peace*. The one is ^h the way, the other is the end; and vnlesse

^r In his non capit intelligentia, nisi quantum attingit experientia. Bern. in Cant. 22. Expertus novit; inexper-tus ignorat. Idem de divers. 19.

Vse 2.

Exhortation.

Branch 1.

^a Nemo est qui non gaudere velit. Bern. de divers. 19.

^b Nemo est qui non beatus esse velit. Aug. ep. 121. & de Trinit. lib. 13. cap. 3. Vivere omnes beati volunt. Sen. de beat. cap. 1.

^{*} Beata quippe vita est gaudere veritate. Aug. confess. 4. 10. c. 23.

^c Disce gaudere. S. ep. 23. Maius fundamentum quod sit, queris? ne gaudeas vanis. Fundamentu esse dixi? cubnen est. Ad summa pervenit, qui scit quo gaudeat. Ibid.

^d Matth. 6. 32.

^e Rom. 14. 17.

^g Est gaudium de regno Dei, sed non est primum in regno Dei: de iustitia & pace gaudium procedit. Ibid. 18.

^f Gaudium in fine; sed gaudium sine fine. Bern. de divers. 19. Latitia merces; iustitia meritum & materia est. Idem de temp. 30. ^h Ipsa est via per quam ad pacem proceditur, ad letitiam pervenitur. Idem de temp. 30. Quid viam praetergredimini, qui ad gaudium properati? Idem de divers. 18. Quid praecipiti saltu iustitiam transilientes & pacem, rem finalem in principium convertere & pervertere vultis. Ibid. 19.

wee goe the way, wee can neuer come to the end.

* *Eundem cursu
diuerso portum pe-
tas.*

i *Gaudium hoc non
nascitur nisi ex vir-
tutum conscientia.
Sen.ep.59.*

k *Eccles.2.12.*

l *Eccles.1.16.*

i *King.3.12.*

m *1 King.3.13.*

Eccles.2.1-11.

n *Eccles.1.13,17.*

& 2.1,2,&c.

o *Eccles.7.7,9.*

p *Eccles.12.1,13.*

q *Eccles.1.1,14,*

17. & 2.1,11.

It is true indeed, if there were * diuers waies that tended to one end, it were no great matter, which of them a man tooke: though hee should goe further about, it may be, and take somewhat the more paines, yet hee were sure at the last to arriue where he would. But when a man hath tried all other courses, hee shall finde in conclusion, that there is ⁱ no other way but this to attaine to true ioy, and that all his labour therefore was lost in beating about and seeking by other courses to compasse it. It was *Salomons* owne case. And ^k who can hope after him to discover some new passage that hee could not? ^l He was the wisest man that euer was: ^m nor wanted hee abundance of all such things as worldly men are wont to take delight in, and make the matter of their ioy. But when ⁿ he had wearied himselfe in a multiplicitie of by-waies, treading one while in one path, and traueilling another while another, and ^o pursuing each as farre as any of them would leade, at length he concludeth that there was no true ioy, comfort and contentment to be found in any thing but ^p in the feare of God and in doing his will; and that in all other courses, carried they neuer so goodly a shew with them, or seemed they to promise neuer so great matters, there was ^q nothing to be found but *vanitie and vexation of Spirit*, and no more therefore to be gotten or gained by them.

them. And ^r the like shall every one finde that Salomon did, ^r when he hath toiled and tired himselfe in beating about to finde it else-where, that he hath but taken paines in vaine, and depriued himselfe of ioy, in seeking ioy there, where it is not to be had; as one that seeking for ^r Grapes among Brambles, or for Figges among Briers and Thornes, shall but teare his cloathes, and ^{*} wound his hands, but neuer finde any such fruit on them, as he there seeketh for. ^u It is not Wit, not Wealth, nor Honour, nor Nobilitie, nor Learning, nor any worldly thing else, but Righteousnesse and a good Conscience alone, that is able to worke setled tranquillitie, to minister sound comfort, to procure constant alacritie and cheerefulness of minde. That can giue a good relish to any state or condition, be it neuer so meane, or, in the eie of the world, neuer so miserable: whereas the greatest, highest, largest, glorioussest estates cannot giue any dramme or drop of pure ioy, sure comfort, or true content without it. Any course of life may be cheerefull and lightsome with it; none can euer be truly comfortable or delightfull without it. God-

^r Ve his qui prætergrediantur viam, qui relicta iustitia vanam & transitoriam letitiam querunt. Cum enim de transitorijs querunt letitiam, non poterit non transire letitia transeuntibus eis de quibus erat: sic lignis deficientibus deficit ignis. Bern. de temp. 30. Ad gaudium pervenire cupis; sed erras, qui inter divitias illuc venturum esse te speras. Inter honores gaudium, inter solitudines queris? Ista que sic petis, tanquam data gaudium & voluptates, causæ doloris sunt. Omnes tendimus ad gaudium: sed unde magnum & stabile consequantur, ignorant. Ille ex convivijs & luxuria; ille ex ambitione & circumfusa clientium turba; ille ex amicis;

alius ex studiorum liberalium vana ostentatione, & nihil sanantibus literis. Omnes istos oblectamenta fallacia & brevia decipiunt: sicut plausum & acclamationis secundo fador, qui magna solitudine & parvis est, & expiandus. Sen. ep. 39. Cum fatigaverint se vino & libidinibus, cum inter vina (vitia Lips.) illos nox defecit tunc exclamant miseri Virgilianum illud, Namque ut postremam falsa inter gaudia noctem Egerimus nostri. Sen. ibid. ^r Matth. 7. 16. ^{*} 1 Tim. 6. 9, 10. ^u Οὐτε οἶκτα πλουτεῖς, ἔτι χρεῖσθαι ἀνάγκη, ἔτι ἀξίωμα ἥους, ἔτι μέγα ἐργασίη, ἢ λόγος χρεῖς, ἢ δυνάμις ἐνδύλας παρήχει βίω καὶ γαλήνῳ ποσειδίῳ, ἐσὼν ψυχὴν καθαρὰν καὶ ἀκαταράγητον πνεύματος καὶ βαλάντιον πομπῆς, &c. Plut. de tranquill.

the * God of all comfort, without whom there is * 2 Cor. 1. 3.
no true ioy, no sound comfort to be had.

Secondly, to incite all those that haue attained to this estate, to ioy in it: and not to suffer outward losses, worldly crosses, calamities or the like, to depriue & bereaue them of that alacritie and cheerefulnesse that their estate may well afford them; and that the holy Ghost, as we heard before, doth so oft require of them, euen so * oft, as no one thing almost more. True it is indeed, that it is a very hard and a difficult thing, especially amidst the manifold miseries of this our present ^b Pilgrimage, and the ^c euill daies that here we passe rather than liue, and the rather also hauing so much of that ^d dull mettall, that ^e muddie mould of the old Adam, remaining still in the most of vs, for Christian men to reioyce so as they ought, and as they haue iust cause to doe. It is a point that is farre more easily preached than practised. Yet this should we every one of vs strue and straine our selues vnto; and to this purpose ^f Giue, as the Apostle aduifeth, all diligent endeouour to get assurance to our selues of our election and of our calling and conuersion vnto God; since that ^g vpon our notice and apprehension of it, doth this our ioyfull and comfortable estate for the present depend; and for want of it, many that haue much cause of ioy and comfort, were they but aware of it, liue oft times a very heauie and vncomfortable life; and so are, through their owne ignorance and default, many times most
E miserable,

Branch 2.

^a Ps. 2. 11. & 32. 11.

& 33. 1. & 97.

12. & 68. 4. &

48. 11. & 149.

2. 5. Math. 5. 12.

Luke 10. 20. Rñ.

12. 12. Phil. 3. 1.

& 4. 4. 1 Thess.

5. 17.

^b Psalm. 39. 12.

1 Petr. 3. 11.

^c Genes. 47. 9.

Ephes. 5. 16.

^d Corpus mortu.

Rom. 7. 24.

^e 1 Cor. 3. 1.

^f 2 Petr. 1. 10.

^g Non est beatus,

esse se qui non pu-

iat. P. Syr. Miser

est, qui non se bea-

tissimū iudicat. Senl

ep. 10. Quid enim

refert qualis statu-

tus sit, si tibi vide-

tur mal? Ibid. Ne-

mo felix est, qui iu-

dicio suo miser est.

Salvian. de prouid.

l. 1. Miser est, si cui

sua non amplissima

videntur. Epian.

at all times to retaine and maintaine this alacritie and cheerefulnesse in their soules :

First, because the want of it is a great enemy to thankfulness. ^m *Reioyce in the Lord yee righteous*, saith the Psalmist ; for it becommeth the upright to be thankfull : as if they could not be thankfull, vnlesse they were ⁿ cheerefull. And certainly we cannot be so thankfull to God as we should for his fauours, so long as wee haue no ioy of them, as we take not delight in them. Yea we are too too ^o *unthankfull to the grace of God*, and value his goodnesse at too low a rate, if we suffer any outward thing, what euer it be, and much more toyes and trifles, matters of no moment, to deprive vs of the ioy that we might and should enioy in it.

Motine 1.

^m Psal. 33. 1.

ⁿ Beneficia bilores accipiamus, gaudia profitemes : & id danti manifestu sit, ut presentem fructum capiat. Iusta enim causa letitiae est amicum laetum videre, iustior fecisse. Sen. de ben. 2. c. 22. Gratiarum agere, gaudium est. Ibid. 1. 3.

c. 3.

^o Ingrati gratias : uti saepe Augustinus.

Motine 2.

Secondly, because the want of it is a great hinderance vnto the performance of good duties.

^p *Serue the Lord with feare*, saith the Psalmist, and reioyce before him with reuerence. And when thou comest to appeare before the Lord thy God in thy festiualls, ^q *See in any case*, saith God, that thou reioyce. And, ^r *Because thou wouldest not serue the Lord thy God, with ioyfulness and with gladnesse of heart, for the abundance of all things : therefore shalt thou serue thine enemies that he shall send vpon thee, in hunger, and thirst, and nakednes, and in want of all things.* It is as ^s a cheerefull giuer, so ^t a cheerefull seruer, that God loneth and

^p Psal. 2. 11.

^q Deut. 16. 11, 14.

15.

^r Deut. 28. 47, 48.

^s 2 Cor. 9. 7. Rom. 12. 8. Qui cum tristitia manum porrigit, remunerationis fructum amittit. Pulchre & eleganter in colorando beneficio candor iucunditatis laudatus est voce illa poetica, (Ouid. Met.) ante omnia vultus Accessere boni. Bern. in Cant. 71.

^t Tertius obedientiae gradus, hilariter obedire, ut voluntati cordis, simplicitati operis, cultus hilaritatem adjungas. Idem de grad. obed.

• Mutum colorat
obedientiam obse-
quentis, vultus fere-
nitas. Quis imperet
libenter tristitiam
efflanti? Bern. ibid.
Quicquid facis, cū
bilaritate fac: bo-
num tunc bene fa-
cis. Sin autem cum
tristitia facis, fit de
te, non ipse facis.
Aug. in Psal. 91.

Motive 3.

• Psal. 13. 2.
• Fructus contu-
melie in sensu &
indignatione pati-
entis est. Sen. de
constant. sap. c. 17.
• T^o v^o v^o v^o v^o v^o.
• Rom. 8. 37. Spiritu
Glorie. 2 Cor. 2.
14. & 4. 8. 9. Genus
ulionis est, eripere
ei qui fecit, conta-
melie voluptatem.
Sen. de const. sap.
c. 17.
• Nempe idcirco a-
liquis te ledit ut
doleas; quia fructus
omnis ludentis in
dolore lesi est. Ergo
cum fructum ejus
exeteris non dolen-
do, ipse doleat ne-
cesse est amissione
fructus sui. Tertull.
de patient. c. 8.

Motive 4.

• Num. 13. 31.

delighteth in. And ^o it taketh away the grace of all holy duties, when with hanging of the wings, and flagging affections, when with drooping, lumpishnesse, deadnesse and dulnesse we goe about them.

Thirdly, because it heartneth Gods enemies, and giueth them occasion of triumph, when they see Gods children hang the head. Then ^o doe *Dauids enemies exult ouer him*, when they see him *smitten with sorrow*, and like one *at his wits end*. It is not so much the crosses and calamities that befall Gods Church and children, as ^p their taking them too much to heart, and their heartlesse carriage vnder them, that heartneth and encourageth the aduerse partie, and giueth them occasion to triumph. As ^o *wee triumph ouer them*, though they seeme to preuaile against vs, when we shew our selues vndaunted and vndismaid, notwithstanding their extremest rage, and ^r nothing vexeth them more, than when they perceiue that notwithstanding all that euer they can doe, yet our courage is not quailed: So on the other side againe it putteth courage into them, when they perceiue vs to be discouraged, it ministreth matter of ioy and insultation to them, when they see vs deiected and disheartned, and our countenances cast downe, as if we despaired wholly of diuine, either protection or deliuerance, and were not only at our wits end, but at *our hopes end* also.

And lastly, because it disheartneth many from good courses. As ^r *the Spies* that were sent

sent to view the Land of Canaan, by their cowardise and faint-heartednesse, brought up a slander vpon that good Land that God had promised to bestow vpon his people, and so ^{Num. 14. 1-4.} made the people that they had no desire to set further forward toward it, but began to entertaine thoughts rather of *returning backe againe into Egypt*: So this heauie and vncomfortable state and cariage of Gods children, causeth religion and godlinesse to be misdoubted and traduced, as a most heartlesse and vncomfortable course; is a meanes to bring an imputation vpon the good waies of God, as if nothing but melancholy fits were there to be found, and that sullen humour were the only predominant in all pious and religious persons; and so beateth backe many from setting foot into good courses, that were comming on before; yea maketh many call in question, and doubt shrewdly of the truth of those things that the Spirit of God speaketh so ^u oft in the Word, concerning the ioy and comfort of the godly mans estate.

^u Psal. 4. 6, 7. &
68. 4, 5. & 89.
15, 16, 17. &
118. 15. Prov.
29. 6. Ro. 5. 2, 3.

Conclusion.

All which well considered, it standeth vs euerie one in hand, that are attained to the state of grace and fauour with God, as wee desire to shew our selues truly and thoroughly thankfull to God for it, and to expresse our thankfulnesse in such a cheerefull performance of good duties, as may put life and grace into them, as wee would be loth to hearten Gods enemies, and adde courage vnto them, or to dishearten weak ones, and discourage them from comming on

The Iust mans Joy.

to him; to take notice of our owne happinesse, and consider wel what a blessed estate we are in, and to stir vp our hearts to a ioying in it, in some measure, proportionably to that matter of ioy that it ministreth vnto vs; and to take great heed how we suffer this ioy either to be filched from vs by any slight of *Satan*, or to be drowned in vs by occasion of any outward occurrents.

And here before we passe from this *first Point of Instruction*, it shall not be amisse, to remoue that imputation that we euen now said is by occasion of the vncomfortable cariage of some *Christians*, cast by many vpon the *Profession of Christianitie* in generall; by answering an *Obiection* that may be and is oft made against the *Doctrine* before deliuered.

Obiection.

For, *Joy the godly mans Portion?* may some man say. Experience plainly disproueth it. We see none liue more merrily and iouially than wicked and worldly men doe; none more heauily and pensiuely than those that make most conscience of their courses: so that *none*, it seemeth, *haue indeed lesse ioy than the godly.*

Branches 2.

Branch 1.

• Iob 21. 7, 12, 13.

Psal. 73. 4, 5, 7.

Esai. 5. 11, 12.

Amos 6. 4, 5, 6.

Answer 1.

• Tu illum iudicas

gaudere, qui videt?

Animus debet esse

alacer, &c. Sen. ep.

23.

I answer to either *Branch* severally.

First for the wicked and worldly, such they say, *liue most merrily, and reioyce most of any.*

But 1. They iudge amisse of *Joy*, and are much mistaken, that *measure ioy* by outward *laughter and merriment*. A *sound* substantiall ioy is one thing, and a *tickling laughter* is another thing: There is a paine sometime in the one, an inward

inward warmth in the other. * Any ridiculous toy may occasion the one, some weightie matter is necessarily the ground of the other. Whether delighteth a man more, or ioyeth him more inwardly at the heart, a bag of gold giuen him, or an inheritance befallen him, that it may be, he scarce smileth at the receipt of, or some idle iest told him that maketh him laugh till his heart ake, or till he almost burst againe withall? ° True ioy, saith the Heathen man, is, though not a sad, yet a solide and a serious thing. And there is as much difference betweene idle merriment and sound ioy, as betweene wanton dalliance and well grounded loue. Wicked and worldly men may haue some kinde of ^d superficiall merriment, some kinde of froathie and flashie mirth, such as may † wet the mouth, but not warme the heart, may smooth the brow, but not fill the brest; like ° a slight dash of raine, that washeth the stalke, but wetteth not the roote, and therefore doth the graspe little good; or to vse Salomons comparison, † like an handfull of brush wood or seare thornes under the pot, that maketh a great noise, and giueth a great blase, but heateth little, boileth nothing, leaueth the meat still as § raw as it was when it went in: But true, sound and substanti- all ioy, such as that is that the godly haue, (as is here said to belong to them) doe such neuer at- taine to.

* Itaque rectè Cic. de Orat. 1.2. Ingenij fructus tenuissimus est risus. Et ibid. Locus & regio quasi ridiculi impitidine & deformitate quadam continetur. Vide & Quintil. instit. 1.6.c.3.

c Res seuera est verum gaudium. Sen. ep. 23.

d Cetera hilaritates leues sunt; frontem remittunt, pectus non implent. Ibid.

† Χολαα μὲν τ' ἐσθλὴν; ἁγροπὰν δ' ἐν ἡσυχίᾳ. Ho- mer. Iliad. χ'.

e Hac quibus delectatur vulgus, tenuem quandam habent ac persusoriam voluptatem. Sen. ib. i. leuiter aspergentem, non & penetrantem. Lips.

f Stolidi risus, spinarum sub olla crepitus. Eccles. 7. 6. Ecquando ne vidisti flammā stipulā exortā, clavo strepitu, largo su' gore, cito incremento, sed enim materiā leui, ca-

duco incendio, nullis reliquijs. Apul. in apolog. Letitia Secularis εὐκὸν ἀπὸ τῆς ἀπὸ τῆς 58. 9. Tractum à semicrudis carnibus ollā extractis, priusquam ignis calorem senserint. Drus. proverb. class. 2. 12. prov. 30.

Answer 2.

^h Prov. 14. 10.

ⁱ Prov. 14. 13. - medio de fonte leporum Surgit amari aliquid, quod in ipsis floribus angat. Lucr. l. 4. Hilaritas ficta est: aut gravis & suppurata tristitia. Sen. ep. 80.

^k Calceus iste vobis nonne concinnus admodum videtur; solus ipse ubi pedem angat perentisco. *Æmyli* apud Plut. in vita ejus. & Hieron. ad Iovin. l. 1.

^l Vides contrivium, letitiam: interroga conscientiam. Ambros. offic. l. 1. c. 12. Perpetua anxietas nec mense tempore cessat. Juvenal. sat. 13.

^m Sardonium hic visus est: mordet eos interim interius conscientie vermis canterijis omnibus acrior. Calvin. institut. l. 1. c. 3.

ⁿ Prov. 29. 6.

^o Prov. 5. 22. *Ἡ σύνεσις, ὅτι σύννοια δυνάμει ἐργασμένη, ὅς ἐστι ἐν στήθει, τῇ ψυχῇ πλεονεκτημένην ἀμυνομένην ἀπὸ τοῦ ὕδατος ἐκπλεῖπει.* Plut. de tranquill. *Vulnus alit venis, & cæco carpitur igne.* Virg. *Æn.* 4. - *sacitum vivit sub pectore vulnus.* Ibid. - *languescit vulnere cæco,* Conscius ipse animus sese dum forte remordet. Lucr. l. 4. - *illa subter cæcum vulnus habet;* sed lato baltens auro Protegit. Pers. sat. 4. ^q Evasisse putans, quos divi conscia facti, Mens habet attonitos, & sordo verberare cedit, Occultum quatenus inius tortore flagellum Juvenal. sat. 13.

2. We see what they make shew of outwardly, but wee see not what they feele inwardly.

^h The soule only knoweth it owne bitternesse, saith Salomon: And, ⁱ even in laughter oft the heart is heauie.

^k You see all of you what an handsome shooe this is, said the Romane sometime, but where it pincheth me, I feele only my selfe. So here, saith Ambrose, ^l You see how such feast and riot outwardly;

but you consider not what gripes and twitches their consciences feele inwardly. Their laughter is neuer better than a light gigling, many times, but a strained grinning, ^m like the laughter of such as have eaten of madde *Smallage*, which though it wring them exceedingly inwardly, yet setteth them on grinning outwardly, and so maketh them goe away with a seeming laughter.

ⁿ In the transgression of the wicked there is a snare, saith Salomon: And, ^o the wicked man is holden in the cords of his owne sinne. Euery wicked man carrieth an halter about him to strangle his own ioy withall, to marre his owne mirth. The guilt of his sinne is as ^p an vnscene sore, that putteth him to many a priuie pang, that himselfe onely feeleth; as ^q a silent scourge that giueth him many a secret jerke, that none heareth or seeth but himselfe alone.

3. Take it at the best, it is but as the joy of those that are held, as we say, in a fooles paradise; deluded with a groundlesse conceit of vaine hopes: as of a franticke person, that hath yet some light some turnes by times, or is held with a merrie kinde of madnesse: or of a mad man, that imagineth himselte a rich and a great man, when he is indeed but a poore beggerly wretch: as of children in a siege, that being not apprehensie of the danger they are in, are as busie at their sports, as their parents are at the breach, while the Citie is readie to be sacked; or as of men in a sleepe; (it is iust the sinners case; his whole life is but as a sleepe; he is no more awake though his eyes be open, then those beasts that are said to sleepe so: his estate as a dreame:) that dreaming of strange matters, haue many false ioyes, and false feares, which as soone as they are awaked, doe all vanish, and proue iust

Answer 3.

Quamvis ex honesta causa imperitus homo gaudeat, tamen affectum eius impotentem, & in diversa statim inclinaturum, voluptatem voco opinione falsi boni motu, immoderatam, & immodicam. Sen. ep. 59.

Lucida interval.

Insania illis gen- bilare cōtigit. (qualis illa Argiva cujusdam apud Horatium ep. 2. l. 2.) Sed non est illa hilaritas longa. Observa: videbis eosdem intra exiguum tempus acerrime videre, & acerrime vabere. Sen. epist. 29. Hilarum illis contin-

git insaniam insanire, ac per risum furere. Idem de beat. cap. 12. Qualis Thrasylaus ille Atheniensis qui omnes naves suas credidit, quæ in Piræum appellerent. Athen. diplomosph. lib. 12. Peccatores dormientibus similes. Anastas. in Hexam. lib. 1. Est 38 αὐτοῖς πᾶσι ὁ ὁ ὁ ἀγροῖας ὑπὸ τοῦ βαδύς. Clem. pedagog. lib. 2. cap. 10. Ino & somniantibus qui pericula vera non extimescunt, vana timent. Herolt. de temp. 2. Eph. 5. 14. 1 Thess. 5. 6, 7. Μακάρι οἱ ὄντες ἐν ὕπνῳ, ἀδύοντες ὡς καὶ οἱ ἄγγελοι τοῦ κυρίου. οἱ δὲ ἐκ ἐξουσίας τοῦ κυρίου ἀδύοντες, ὡς καὶ οἱ ἄγγελοι τοῦ κυρίου. οἱ δὲ ἐκ ἐξουσίας τοῦ κυρίου ἀδύοντες, ὡς καὶ οἱ ἄγγελοι τοῦ κυρίου. Dion. Chrysost. orat. 33. 1 Job 20. 8. & 27. 19. Noctē soporifera veluti cum somnia ludunt Errantes oculos, effossaque protulit aurum In lucem tellus, versat manus improba furtum, Thesaurosque rapit, sudor quoque proluit ora, Et mentem timor altius habet, ne forte gravatum Excutiat gremium secreti conscius aur. Mox ubi fugerunt elusam gaudia mentem, Veræque forma redit, animus quod perdidit optat, Atque in præterita se totus imagine versat. Peiron. satyr. Videatur Aug. in Psal. 75. & homil. 13. Greg. mor. lib. 18. cap. 10. Ambr. de Ioseph. c. 6. & Sen. ep. 103. 2 Psal. 73. 19. Esai. 29. 8. Absq; Dei notitia quæ potest esse solida felicitas, cum sit somnio similis? Minut. Octav. Vita facinorosi, ut formium: aperuit oculos, transiit requies ejus, evanuit delectatio. Ambr. offic. l. 1. c. 12. Vide Luciani Micyllum.

F

nothing.

* & Scel^o tutū aliquis, nemo securum tulit. Sen. Hippol. Tutum aliqua res in malā conscientia præstat, nulla secutum. Nocens habuit aliquando latendi fortitiam, nunquam fiduciam. Sen. ep. 105.

Branch 2.

2 Psal. 6. 2, 3, 6, 7.

2 13. 2. 2 42.

3 45, 6, 7. 2 73. 13.

Answer 1.

2 Festuca querunt, unde oculum sibi eruant. Bern. de bon. deser.

2 Cor. 6. 10.

2 7. 4.

Phil. 4. 11, 12, 13.

Kai πνίμ x̄ φούρω x̄ ὑπὸς ἐλασπῶς x̄ ἀντιστάς φέρωντες. Plut. de virt. 2 vit.

2 Prov. 15. 15.

Αἱ τὴν ἀγάπην πᾶσαν ἡμῶν ἐοικέναι ἡμῶν. Diogenes. Κεῖνός τις ὁ πῖρρος ἔχων x̄ τρεῖς ἀνα, πᾶσι x̄ πᾶσι, ὡς τὸν ἐοικέναι τὸν ἐλόν.

2 21. Plut. de tranquill.

2 Rom. 5, 3. Non è malis solum liberaberis, sed unum bibes ex eis, ubi ceperis, in his etiam gloriaris. Bern. de divers. 18. 2 Hebr.

10. 34.

nothing. * Safe they may be, saith the Heathen man, but they are neuer secure. And, Secure, say I, they may sometime be, but they can neuer be safe. As the Peace they haue, is but a seeming peace: so the ioy they haue is but a counterfeite ioy; no true peace, no sound, no substantiall ioy.

Secondly, for the godly, doe they seeme many times very ^a pensive and sorrowfull? and the life of many such to be very vncouth and vncomfortable?

I answer: 1. Those that obiekt this, as Bernard speaketh, do but ^b seeke for a straw to thrust out their owne eyes with. For doe they see and obserue many such, as they say, that liue vncouth & vncomfortable liues? They might as well on the other side, if they pleased, see and obserue many more that haue liued wonderfull cheerefully ^c euen in extreme want and penury, in so much that their whole life, for the cheeretulnesse of it, hath beene as ^d a continuall feast; that haue caried themselves most comfortably amidst many grievous calamities, that a man would wonder how they could stand vpright, or hold vp the head vnder the weight of them, so as they haue done. ^e Not so only (saith the Apostle, hauing spoken of Christian mens reioycing in their hope of glory;) but we glory also euen in our afflictions. And the faithfull Hebrews, ^f with much ioy suffered the losse of their goods. And the Apo-

Alles ^e went from the Consistorie when they had beene beaten, rated and reuiled, reioycing that they were graced so to be disgraced for Christ. And Many a Martyr of Christ hath gone ^h as merrily to the stake, as others would haue done to a feast. Now these men see and obserue the one, but the other they will not see, because they are willing to picke a quarrell to Christian profession. To vse a Comparison, vsed before me by ⁱ a right reuerend Diuine. Suppose a man come into one of your shops, and aske to see some wares: which when he is shewed, he findeth some fault with; & though you tell him you will shew him better, yet he refuseth to see them, and so goeth his way: will you not say that such a one came not to buy, but to cauill? In like manner, when men to obiekt against piety and godlinesse, as the mother and meanes of a most vncomfortable life, shall picke out examples of some few distressed and disconsolate Christians, that either oppressed with melancholy, or ^k mistaken through weaknesse of iudgement in their owne estates, liue pensiuely, and shall refuse to take notice of others many more, ten to one, that liue cheerefully, and goe on ioyfully with much comfort and contentment in a religious course of life; we may well say and deeme of such, that they deale very vnequally, and are bent to cauill only at the practise and profession of pietie, because ^l they haue no loue or liking to it.

2. Are good men, sayest thou, many times heauie and sad? It is not godlinesse or holinesse

^e *Alf. 5. 40, 41. Tribulatio pro solatio, contumelia pro gloria, inopia pro abundantia est. Bern. paru. serm. 63. Quomodo idem de Socrate, ep. 57.*

^h *Από βαοδνς ως από δεινς, ή παρ- ήρων, ή λαμ- πρής, ή σιάντης. Gr. Naz. in Iulian.*

2. *Κόνηεν μάλα πονήμας Νύχθ, ώσπερ ήκ όπύ δα- νάτρ δαχμύθ, αλλά φιλοποσία, πρηνή μύθ. τή υψ. Χείρ πείσιν ή ύψ. Χείρ, τή μίτ' άλλων στυ- φών αίρετώτερον νομίζοντες. Idem de Pasch.*

ⁱ *Dr Burgesse on Alf. 9. 31.*

^k *Bona non sua no- vunt. Virg. Georg. l. 2.*

^l *Volentes ea vitu- perant, sibi quae nō placent.*

Answer 2.

that maketh them so heauie, but the want of it rather, either in others or in themselves.

And not to insist long vpon the former, that the godly are oft heauie, not because they are themselves holy, but because others, ^m whom they desire should be so, ⁿ are not as themselves are. It is not their owne holinesse, but thy prophanenesse that maketh them heauie. As ^o the bad liues of the *Sodomites* were an heart-sore to *Lot*, and ^p the wicked courses of *Davids enemies*, a great grieve vnto *David*. ^q Nor were a man indeed truly good, did hee not desire to haue others also good; ^r nor can he be desirous that others should doe well, but he must needs be grieved when hee shall see them doe otherwise than well. They are one maine cause of their heauinesse, that finde fault with them for it. They should haue the lesse cause to be heauie, and it were not for such as they are.

But to let that passe, it is not so much the sight of their present, as the consideration of their former estate that maketh good men so sad. They are not heauie, because they are now holy, but ^r because they were not sooner such: that they haue spent, or mis-spent rather so much time, in an vnholly course of life, which now seeing their owne folly, they seriously repent of, and are sincerely sorie for. Or if their grieve arise, as it may well also, from the sight of the present; it is because they are no holier than they are.

^s The godly, saith one, are not heauie therefore, because they are holy; but therefore are they heauie, because

^m *Aff. 16. 29.*

ⁿ *Rom. 9. 23.*

^o *2 Pet. 2. 8.*

^p *Psal. 119. 136,*
158.

^q *Sicut, Malus bonum esse vult malum, ut sit sui similis. Plaut. Trinum. 2. 2. Ita bonus bonum.*

^r *Magnus bonorum labor est mores tolerare contrarios, quibus qui non offenditur, parum proficit. Tantum enim torquet iustum alieni peccati iniquitas, quantum à sua recedit. Aug. in sent. Prosper. 122. Itaq; scite ac verè Martin. Dur. de morib. Qui æquo animo malis immiscetur, malus est.*

^s *Neminem pudet, neminem poenitet, nisi quod planè retro non fuerit. Ter-tull. apolog.*

^t *Greenham alibi.*

because they are no more holy; because they are not so holy yet as they would be: because they see so much ^a vnholinesse yet abide by them. As ^x the loue of money maketh men thinke that they haue neuer enough of it; and the greedie desire of hauing still more, makes them not regard or take notice of what already they haue. You shall heare the *rich* oft complaine that they are ^y but very *poore men*; and they are indeed in some respect as they say. So the great loue of godlinesse, and the greedie desire of it, and that euen out of the comfort and sweetnesse that they haue felt and found in it, doth oft so possess the hearts and mindes of the godly, that it withholdeth them from seeing and taking notice of what they haue, and maketh them many times pensiue, because they haue so little ^z as they imagine, though being more than ordinarily stored with it, of that which so earnestly they desire. Nor ought that heauinesse of theirs therefore be imputed to be holines, which either the true or supposed want of it produceth. It is a very vnequall thing, to charge holinesse with that that vnholinesse is the cause of, and much more to challenge the godly for that, which themselves and such as they be, are the cause of.

3. Doe some godly men lead a very vncomfortable life? It is by meanes of their weaknesse and ignorance of their owne happinesse.

^a They iudge not aright of their owne present estate; they are not yet acquainted with the voice of Gods Spirit, that speaketh peace and

F 3

comfort

^u Ο'π' ἐμμένει πρὸ παλαιῆς τῆς κακίας ἀπορρηγνύει καὶ ποιεῖ σωτηρίας. Greg. Naz. de Sasm. Ep. sc.

^x Eccles. 5. 10.

^y Η' πλείων κτήσεως αὐτῷ προσδίδει γίνεσθαι πτωχόν· ὅσω γὰρ λαβὴ πλείονα, τοσούτω πλείονων ὀπίσθι μεί· ἔκκ' ὅσω αὖ πλείονα λαβὴ, τοσούτω ὠκυλλόν γίνεσθαι πτωχόν· ὁ γὰρ πλείονων ὀπίσθι μεί, μάλλον πτωχὸς ἐστίν. Chrysost. in 1 Cor. hom. 14. Confessio est paupertatis augendi cupiditas. Omnis enim cupido acquirendi ex opinione inopie venit. Apul. in apolog.

^z Quid enim refert quam magnum sit, quod tibi minus est. Apul. ibid.

Answer. 3.

^a Felicitatem ipsi suam nō intelligunt. Sen. de benef. lib. 2. cap. 27.

b Pfal. 85.8.

• GEN. 45.26.

Α Ομοιοπαθείς.
Αβ. 14. 15.
Λαμ. 5. 17.

comfort to their soules. As when men come at first into a strange countrey, it is some space of time ere they can vnderstand ^b the language, and so come to conuerse familiarly with the Natiues thereof. So is it with Gods Children oft for some space of time, after their first conuerſion to God and godlineſſe, they vnderſtand not inſtantly the language of Gods Spirit, which they haue not beene formerly acquainted with; nor apprehend they therefore preſently thoſe ſweet comforts and ioyes that their preſent eſtate and condition affordeth. It is with them as with a priſoner or a condemned perſon, that though hee haue his pardon ſigned and ſealed, and newes brought him of it, as ^c *Iacob* had of *Joſeph*s life and ſtate, yet doth not beleue it; or when the deed it ſelfe is ſhewed to him, yet becauſe he cannot himſelfe reade it, or ſee his owne name in it, or elſe becauſe, it may be, he miſtaketh ſomewhat in it, giueth no credit at all to it, and ſo hath no more ioy of it yet, than as if it were not. And we may adde alſo, that euen melancholy is many times a cauſe of it. For Gods grace, though it renue and change the diſpoſition of the ſoule, yet it altereth not the naturall conſtitution of the bodie. Euen the godly therefore, as they are ſome of them made of a melancholike mould as well as others, ſo are they ^d ſubiect, as well as others, to melancholike paſſions and affections: An humour that is wont to raiſe many ſtrange imaginations, groundleſſe griefes, falſe feares and frights, ſenſeleſſe ſurmiſes;

ses; and as * a peece of coloured glasse maketh all that is seene thorow it, yea the very " *Summe-beames*, that passe in by it, seeme all of the same colour with it selfe; so this blacke humour representeth all things to the eye of the soule † as duskyish and darke, full of horreur and terrour, euen the very bright beames of Gods fauour, and the louely fruits and effects of it, picking many times matter of feare and misdoubt out of those things, that might giue it best assurance. That which * the *Deuill* also taking aduantage of, is not negligent to worke vpon, and by meanes thereof, to possesse the minds of such, with such conceits of themselves, which by reason of their melancholy, hauing once made a deepe impressiō, are not easily againe removed, as may vex and turmoile them, and either make them wearie of Gods waies, or discourage others from entring into them. And it is vnequall to ascribe that vnto godlinesse in generall, that proceedeth from the † speciall constitution of some few godly ones only, and is no other than is common to them, with many other prophane also, being of the same constitution, though not in the same condition, that they are. We see, schollers many, more than others ordinarily, subiect to melancholy, because their retired courses of life and priuacie of studie, is a great meanes to feed that humour where it is naturally found: yet neither followeth it therefore, that all Schollers liue vncomfortable lines, because some doe so, that are possessed and oppressed

* *Per vitriū viride visa viridia videntur. Cardan. de subtil. l. 7.*

" *Tinguntur ab eis in quorum ora subundo venerunt. Plin. hist. nat. l. 2. c. 18.*

† *Uti de flaua bile Varro in Eumenid. Arquatis lutea videntur, etiam que non sunt lutea. Nominis de propr. serm. l. 1.*

* See Bright of Melanchol. chap. 17. & 34. & 35.

† *Quomodo Cicer. de senect. Non est proprium hoc senectutis vitium, sed commune valetudinis.*

pressed with that humour. Nor may that rightly be ascribed to studie and learning, which not it, but the constitution of some students produceth.

Answer 4.

4. Doe men liue sometime not so comfortably, when they begin to grow godly? The vntowardnesse of their corrupt nature is the cause of it. It is no maruell if the spirituall breeding be with some difficultie: especially when we go, as *Rebekkah* did, with *two twins*, and those such too as cannot agree well together. No maruell, I say, if there be some *striving* and struggling, and such as may sometime cause much inward trouble and distraction, vntill the better of them haue got the vpper hand of the other.

Gen. 25. 22, 23.

Galat. 5. 17.

Rom. 7. 23.

*E. ἡ φύσις τοῦ σώματος
ἐστὶν ἐναντία τῷ πνεύματι
τῷ ἀγαθῷ ποιεῖν.*

*Pythagoricum
monitum. Plut. de
fuga. & de sanit.*

*Verum τὸ φερεῖν
magis, uti idem de
tranquill.*

*Hinc An-
tonini Imper. moni-
tum vite sue l. 12.*

*E. διὰ τὴν ἀπο-
μιμνήσκου· καὶ ὅτι ἡ
καὶ ἀπομιμνήσκου· καὶ ὅτι ἡ*

*καὶ ἀπομιμνήσκου· καὶ ὅτι ἡ
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*καὶ ἀπομιμνήσκου· καὶ ὅτι ἡ
καὶ ἀπομιμνήσκου· καὶ ὅτι ἡ*

i Make choice of the best course of life, said the Heathen man sometime, *and use and custome will make it familiar and pleasant*. But as it is with millstones, though they be hewed as fit as may be either to other, yet they grinde not at first so handsomely, till they haue wrought sometime together: Or apparell, though well made, and fit for the bodie, yet is not so easie at the first putting on, as when it hath been worne a while: Nor doe man and wife many times, especially hauing some crosse qualities, agree so well at first as they doe afterward, when they come to vnderstand more thoroughly either others disposition, and haue learned to fashon and apply themselves either to other. So it is here: *Christ's yoke*, saith Gregory, *seemeth heauie at the first taking of it up; it becommeth easie, yea delightfull, when*

when a while we haue borne it. Gods Spirit and our corrupt nature do not fadge so well at first: they seeme somewhat vncouth courtes that we are entred into, till we haue inured our selues vnto them. It is our owne ¹ vntowardnesse, and ¹ Hosb. 10. 11. vnruinesse, our ^m sticking at the birth, our ^m Hosb. 13. 13. unwillingnesse to yeeld our selues vp wholly vnto God, ^a the rebelliousnesse of our spirit not reduced so easily to the obedience of Gods good Spirit, that hindreth our comfort, that procureth to vs that discomfort, which more godlinesse admitted and giuen way to would cure. ⁿ Rom. 8. 7. For the cause taken away, the effect would soone cease. ^o Sublata causa, tollitur effectus.

5. Are euen godly men sometime in very lamentable plight? Their owne wickednesse, their owne wantonnesse, not their weaknesse only, is sometime the cause of it. For euen ^p Gods children also oft-times straying out of Gods way, as wee are wont to say of children, light into harmes way, and come home againe by weeping crosse. Euen Gods children are now and then shaking hands with the wicked, and taking part with Gods enemies, as ^q Iosaphat with Ahab, which they pay full deare for oftentimes before they haue done with it: yea as our children, so ^r Gods children, when they are full fed especially, are ouer-prone to grow wanton, and will needs be dipping their finger sometime in the Deuils sauce, as I may so say; as children sometime out of a lickerish disposition, will be tampering with such things, ^s as they are forbidden

Answer 5.

^p Psal. 119. 176.

^q 2 Chron. 18. 1, 3, 31. & 19. 2.

^r Deut. 32. 15.

^s Negatis animus inbiat avidi. Bern. in Cant. 67. Audax omnia perpeti Gen. humana ruit per vetitum nefas. Horat. carm. 1. 3. Nil in vetitū semper cupimusque negatum. Quod non licet, acrim. Ouid. amor. 2. 19.

1 Psal. 30. 6, 7.

2 Sam. 11. 2, 3, 4.

3 Psal. 32. 3, 4.

4 Psal. 51. 8, 12.

5 *Causa tristitie peccatum est: causa letitie iustitia est.*

Aug. in Psal. 42.

6 *Crudelem medicū intemperans eger facit.* P. Syr.

7 Ω αὐτὸν αὐτὸν ἡ πρὸς αὐτὸν τὸν ἰατρὸν, ὃς τοιαῦτα καὶ ἔργον, οὐκ ἔχοντες, αὐτὸς πορνῆος διακρίνων, καὶ ἡ αὐτοῦ ἐργασίας ἀπομυθεύει. Greg. Naz. ad cives periclitant.

8 τὸ δὲ διακρίνον τὸ οἶον αὐτὸν καὶ διακρίνον τῆς αἰσῆς χάρις. Basil. Caes. hom. 4.

9 Math. 5. 4. ὅτι ἔστιν αὐτὸν ἡ χάρις ἐν αὐτῇ τῇ πνεύματι ἐκείνῃ. ἀλλὰ ὅτι αὐτὸν ἐκείνῃ πνεύματι καὶ αὐτὸν πνεύματι. Chrysost. in Philip. hom. 14.

10 Answer 6.

11 Pro. 14. 13. E. Sa.

12 τὸ ἡδύ, ἀναισθητὸν καὶ τὸ πικρὸν. Antipho. Apes pungunt, quia ubicumq; dulce est, ibi & acidum reperies. Petron. Satyr.

to meddle with, and it is dangerous for them to deale with; which costeth them afterward many a deepe sigh and a salt teare, ere they can recover againe of the euill, and the inward discomfort, that by meanes thereof accrueth vnto them. It was *Davids* case: when he was now at rest and ease, hee was led aside, and fell a dalying with some sinfull delights, that eclipsed his ioy and comfort, and procured to him such discomfort, as made his life for a long time together most vncomfortable to him, it being a long time ere he could throughly recover his former state of ioy and comfort againe. But what is the true cause of discomfort in such cases? It is not godlinesse; it is "vngodlinesse. *A disordered patient, wee say, maketh a cruell Physitian.* The patients disorder and misdieting of himselfe, contrary to the rules by the Physitian prescribed him, procureth him oft much paine, disturbeth the cure of his disease, hindereth his recovery, requireth new purgings and potions, yea peradventure searings and cuttings, that otherwise hee should not haue needed; which to lay the fault of, therefore, on the *Physitian, or the rules of Physicke, or the courses* by him prescribed, and of the patient neglected, were vnreasonable and senselesse.

6 Are the godly in these cases full of sorrow and griefe? Euen in such sorrow and sadnesse there is the † seed of sound ioy. The way to ioy is by griefe; as the way by Physicke is to health. As the worldly mans ioy endeth in griefe;

acted nothing at all concerne them, nor, it may be, euer was in truth executed, that they desire and long exceedingly to see it againe; then they need not maruell, if Gods Children can take much more pleasure in this their holy grieve, though it draw many a teare from them, that so neerely concerneth them; and in those religious teares, which are so pleasing to God, that they cause ^a much ioy in heauen, and by which ^a so much benefit accrueth to themselves. They may well be comfortable, that are ^o the procurers of comfort; they may well be pleasant and delightfull teares, that are ^p sure pledges of eternall ioy and delight.

^m Luk. 15. 7.

ⁿ 2 Cor. 7. 10.

^o Matih. 5. 4.

^p Luk. 6. 21.

Answer 7.

^q 1 King. 6. 4.

Ezech. 40. 16.

^r *Leuium metallorum fructus in summo est: illa opulentissima sunt, quoru in alto latet vena, assidue plenus responsura fodienti.*
Sen. epist. 23.

^s *Solidu gaudium plus introversus patet.* Ibid.

^t 2 Cor. 5. 12.

^u *Spem vultu simulat, premit altum corde dolorem.*
Virg. *Æn. l. 1.* *Rebus affectu hilaritatem de industria simulant, & aduersas res adumbrata lætitia abscondunt.*
Sen. ad Polyb. 6. 24.

7 Doe not the godly seeme so ioyfull oft-times as the wicked? or make so much shew of mirth outwardly? It followeth not that therefore they are not as ioyfull, or haue not as much mirth as they. For the ioy of Gods children, as the ground of it, is more inward, than outward: as ^a the windows that conueyed the light into *Salomons Temple*, were wider within, than without they were. ^r The richest veines of Oare lie deepest in the ground. And ^s the greatest ioy many times makes outwardly least shew. As hypocrites oft-times ^t reioyce in the face, as the Apostle speaketh, when yet they reioyce *not in the heart*; and worldly men many times ^u set a good face on it, and make semblance of mirth outwardly, when their hearts are inwardly the whiles pincht with paine: so the godly oft-times reioyce in the heart, when yet they reioyce *not in*

best

the

the face; (^a as sorrowing, saith the same Apo- ^x 2 Cor. 6. 10.
 stle, and yet alwaies reioycing:) and haue their
 soules fraught inwardly with abundance of
 ioy, though their lookes outwardly shew it not.
⁷ The Kings daughter, saith the Psalmist, is all glo- ⁷ Psal. 45. 13.
 rious on the inside. As the glory of Gods Church;
 so the ioy of Gods children is much, yea or most,
 inward: and it is no maruell, therefore, if ^a the ^a 1 Iohn 3. 2.
 world and worldly men see not either the one or
 the other; they want ^a spirituall eyes to discerne ^a 1 Cor. 2. 14.
 either. They thinke there is no mirth, but where
 there is gigling and laughing, or swaggering and
 reuelling, and the like. But Gods children may
 say to them, as our Sauour to his Disciples, ^b I ^b Iohn 4. 33.
 haue other meat than you wot of; so, ^c We haue ^c Non novit impius
 other manner of ioy than you are aware of. The ^c gaudium iusti. Aug.
 godly are oft merry, though they make little ^c in Psal. 137.
 shew of it: yea their mirth is most many times,
 when it is least seene. Those that prescribe rules
 for the choice of *Simples*, aduise to take *herbes* in
 the *Spring*, *flowers* in *Summer*, *fruits* in *Autumne*,
^d *roots* in *Winter*; and why *roots* for the most
 part at that time? Surely because the sap is then
 gone downe; it is most in the *root*, when it is
 least in the *stocke*; it is most of all then vnder
 ground, when it is least to bee seene aboue
 ground. And so it is oft-times with the ioy of
 Gods children, ^e it is most rife many times with
 them inwardly in the heart, when least shew of
 it appeareth outwardly, or discouereth it selfe in
 their life.

^d Vel ineunte, vel
 exeunte hyeme, an-
 tequam in caulem
 ascendere humidi-
 tas ceperit, Cord. in
 pharmacop.

^e Martyr etiam in
 catena gaudet. Gau-
 debat Crispina, cum
 tenebatur, cum au-
 diebatur, cum dam-
 nabatur, cum duce-
 batur. Aug. in Psal.
 137.

Lastly, Is the ioy of Gods children many *Answer 8.*
 times

times obscured? or doth it not oft so euidently appeare outwardly to the eye? It is no maruell. As we said euen now, It is here oft *Winter time* with them. It is so in some sort generally so long as they liue here. It is *Summer* here with the wicked, it is *Winter* with them. ^f The one is as the *grasse* that is *greene* in *Winter*, but *withereth* when the heat of *Summer* once commeth. The other is as the *Oake*, that in *Winter* seemeth *seare*, but when *Summer* commeth *sprouteth* out, and continueth fresh and *greene* then, when the *grasse* is parcht and burnt vp, or made *hay* of. ^g You are now dead, saith the Apostle; and your life is hid with *Christ*; but when *Christ*, who is your life, shall appeare, then shall you also appeare in glory with him. As if he had said, It is now *Winter time*, and the sap lieth hid in the root with you, but when *Summer* commeth, you shall spring out, and be in your prime as trees and plants are ^h when the *Sunne* approacheth.

But more specially it is *Winter* with them at some time more than at others. As in times of affliction, desertion, temptation and persecuti-on. That is the *Winter* that in the ⁱ *Canticles* the *Spirit* specially speaketh of. And no maruell if ioy and comfort be then oft-times restrained with them; at least if they doe not then so apparently offer themselues to outward view. Who would expect or require leaues or fruit ordinarily in *Winter* time from a tree? Not but that the godly haue euen at such times also good ground euen for great ioy and much comfort; how-

^f Psal. 37. 2. & 92. 12. *Fœnea* quadam felicitate temporaliter florent. Aug. epist. 120. c. 5. *Gramen hyeme uiuet, astate arefcit: arbor arefciente gramine uirescit.* Idem in Psal. 36.

^g Coloss. 3. 3, 4.

^h Malach. 4. 2.

ⁱ Cant. 2. 11.

howsoeuer they see it not for the present: or but that they haue many of them many times in many such cases, ^k as much ioy and comfort as euer: ^l like the *Palme-tree* in that regard, that keepeth his greene hew continually, and neuer casteth his leafe all the yeere long. But that then vsually ioy and comfort is somewhat obscured with the most, with weake ones especially, who yet when they are free from such fits, liue as cheerefully, as ioyfully, as comfortably as any.

Such occasions and occurrents then are the godly subiect vnto now and then, that through their weaknesse oft disturbe much and dimme their ioy for a time. And are not worldly men also subiect to many diseases, disasters, crosses, griefes, discontentments, that set them oft off the hinges, and marre all their mirth? It is an vnequall thing then for them to taxe religion for that, or to twit the religious with it, which ^m to all other courses of life is incident as well as to it. An vnequall thing for them to require such an equall tenure of disposition from a Christian man, in all occurrents and accidents, as no other is able to exhibite. They may ⁿ as well require mirth of a naturall man in the middest of some sharpe fit of a burning feuer or the like, as require alacritie and cheerefulness of a Christian in some such cases.

But to come somewhat neerer home to the portion of Scripture that we haue in hand. Is not the ioy of the godly in this life either so full or

^k 2 Cor. 1.5. & 7.4.
^l Ως φοίνιξ, arbor, non aris, ut Tertull. de resurr.
פסל. Psal. 92.
12. & 1.3. Ierem.
17. 8. Μόρον τὸ φοίνικι γὰρ οὐ παύεται τὸ ἐμπόφυλλον ἢ καὶ αἰφύλλον. Plut. sympos. problem. 18. c. 4. Palmae folia non decidunt. Plin. hist. nat. l. 16. c. 20. Ex eis quae semper viuent, quaedam folia abiciunt, ut Laurus & Pinus, alijs clam subnascentibus, palma vero perpetuis vestita folijs, quae semel produxit, ad finem usque retinet. Glycas ann. p. 1. c. 5.
^m Παύται κορυδαλλοὶ χρὴ λόγον ἔγγειέδει. Simonides apud Plut. de util. ex inim.
ⁿ Exigis ut nulli genitus tormentum sequantur? Accipioque gravi vulnere flere vetas? Ouid. trist. 5. 1. Nulla flendi maior est causa quam flere non posse. Pollio apud Se. contr. 4. 1. Misero si flere non licet, magis flendum est. Celsus ibid. 3. 8.

Answer 9.

• Imperfectis ad-
huc gaudium sepe
intercunditur. Sen.
epist. 72.

so sensible? The Reason is here intimated. It is
• but *Seed-time* as yet. And to see to oft-times
there is little difference, though indeed there be
much, betweene an acre of ground that lieth
still vnſowen, and one that is ſowen with ſome
precious ſeed.

Consider. 2.

P Vers. 12.

¶ Matth. 13. 39.

And ſo paſſe wee on to the ſecond *Point* be-
fore propounded, how farre forth Gods chil-
dren doe euen here partake of this *Joy*. They
are not wholly depriued or debarred of it for
the preſent. For they are incited vnto it, P in the
very next words to my *Text*. And yet they are
not come to the whole crop neither; it is not
their *Harueſt-time* yet: that is not till ¶ *the*
worlds end. *Light is ſowen for them*, ſaith the
Pſalmiſt.

Obſerv. 3.

¶ 1am. 3. 18.
Gal. 6. 7, 8.

Whence obſerue we, that
This Life is the religious mans Seed-time.
Joy is but ſowen for him here.

As ¶ *the fruit of Righteouſneſſe*; ſo *Light and*
Joy are ſaid here to be *sowen*.

Reason 1.

† Οὐκ ἐν τῇ
ὑποφωτίᾳ αὐτοῦ
ἵστανται, ἀλλὰ ἐν
αὐτῇ τῇς τῆς ᾧ
λαλοῦμαι ἐν ἀντι-
πῶ. Chryſoſt. tom.
6. mat. 42.

Reason 2.

† Ἰδοὺ τὰς ὁδοὺς τοῦ
μερόμενα θανάτου
ἔσται, &c. Chryſoſt.
ibid. Solo ſepulta
credit quaſi ſunt cre-
dita.

And that principally for theſe cauſes:
1. Becauſe it is here hidden oft, it is not ſo
apparent to the eie; it is as ¶ corne in the ground,
that lieth there vnſcene: it is much clouded and
obſcured with many croſſes and conflicts.

2. Becauſe it ſeemeth buried and ouerwhel-
med to ſome. As ¶ an ignorant perſon, that
knew not the nature of graine, and the efficacie
that is in ſeed, would thinke it were not ſowen,
but buried and caſt away, when it is caſt into the
ground, and laid vp in the earth.

3. Becauſe

The Lust mans Joy.

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3. Because it is not yet come to his height and full growth, or to that increase that it will come vnto. The graine may sprout in the ground, but ^u that is nothing in comparison to that that it is expected to come vnto.

Reason 3.

^u Terra nunquam sine usura reddit quod accepit. Cic. de senect.

4. Because it is even here a breeding, and in time it will breake forth, spring out, shoot vp; yea so ^z it doth also here; and in due time produce and bring forth a plentiful Haruest. For, ^y Those that sow in teares, saith the Psalmist, shall reape in ioy. And where this seed of Light and Ioy is now sown, a further larger crop of it shall there sometime succeed.

Reason 4.

^z Psal. 112. 4.
Est. 8. 16.

^y Psal. 126. 5. Non spes solum fructus, sed & fructus est ipse in semine. Bern. in Psal. 90. serm. 17.

The consideration whereof may serue;

Vses 4.

Vse 1.

Admonition.

First, to admonish Gods children not to be dismaid and discouraged, or to grow discontent, if they cannot find and feele yet that large measure of spirituall ioy and comfort, that they desire, and expected, yea and in the word of God is oft promised. It is but our *Seed-time* yet. And would we haue *Seed-time* and *Haruest* concur? No, ^z Behold the Husbandman, saith Saint James, how hee waiteth for the pretious fruit of the earth; and expecteth patiently till ^z the first and latter raine be passed on it. And in like manner must wee haue patience till Gods Haruest-time come, and then shall wee be sure to haue our full crop, whatsoeuer it please God to impart vnto vs of it before; in the meane while looking constantly after the spirituall ^b raine of the Word, and praying instantly for the sweet dewes of his Spirit, to descend downe vpon our

^z Iam. 5. 7.

^z Zech. 10. 1.

^b Deut. 32. 2.

Hebr. 6. 7.

H

soules,

The Iust mans Joy.

c Heresbach. de re
rust.

a Spes alit agrico-
las: spes sulcus cre-
dit aratis Semina,
qua magno favore
reddit ager. Tibull.
2.6.

• Rom. 4. 24.
- credula vitam
Spes fovet. - Ti-
bull. ibid.

f Joel 1. 17.

g Exod. 9. 31.

h Joel 1. 5, 16.

- spes est Sp̃s men-
tita seges. Horat.
L1. ep. 7.

soules, for the cherishing and improving of this seed of ioy sowed in vs. When we haue laid our graine into the ground, we doe not looke to see it the same day againe, much lesse to reape the same day, (as he saith of the *Hyperborean* people farre North, that ^c they sow shortly after the Sunne rising with them, and reape before the Sunne set, that is because the whole halfe yeere is one continuall day with them:) no, wee expect not the next day, nor the next weeke neither, to see it againe above ground; but we are content to wait patiently till the yeere come about; and are glad when wee see it but after a month it may be, beginne to peepe out of the ground, living in hope still of the further growth of it, and to enioy at length, after the spire and the blade, a full eare. So must we learne likewise herein patiently to wait Gods good leisure, and though wee see a long time but slender growth, scarce any sight at all of it, yet not to be dismayd therefore or discouraged, but ^d *live in hope*, as the Husband-man doth, of further increase of it, and of a full crop at length, when God shall see it good. And the rather by much may wee *live in hope*, and ^e *live by hope* here than there, because the seed that is there sowed, after it is so sowed may miscary; it may be cast into the ground, and die there, and so neuer come vp againe: (^f *The graine*, saith Joel, *is rotted under the clods*:) it may spring vp well, and ^g be blasted, while it is yet in the blade: it may be eared, and yet perish ere it come to be cut: ^h *The meat*, saith

saith the Prophet, *is cut away from your mouth:* that is, it is spoiled & stroyed when it is full ripe, & fit for the sickle, when you make full account to feed on it, and it is in a manner euen in your mouthes. But this spirituall seed of light and ioy (¹ the maine matter and ground of it, I meane) that is sown in the hearts of Gods children, being an incorruptible seed, shall neuer die and decay, but though it may seeme to lye dead there for a long time together, yet it shal surely sprout out, and in time shew forth it selfe; yea it is euen then sprouting, when it seemeth so to lie ^k dead, and it will daily be growing, as the ¹ seed cast into the ground, though it be not regarded, or notice taken of it, till it come to its full growth. For ^m the way of the lust, saith Salomon, *is as the light, that shineth more and more till it be broad day light.* And, ⁿ God will in his due time bring their righteousnesse forth as the light, and their iudgement as the noone-day, that doe quietly and constantly rest upon him, and are content to wait and abide his pleasure. For, ^o He that soweth to the Spirit, shall from the Spirit reape life eternal. And, ^p He that soweth righteousnesse, shall haue a sure reward. And, ^q In due time we shall reape, if we faint not.

In the meane space let vs take heed, that wee be not herein our owne enemies; that wee doe not by our disorders and excesses, by our owne wickednesse or wantonnesse disturb wilfully our owne peace, and so eclipse our owne light, by interposition of some grieuous enormities,

H 2

which

ⁱ Deradice siquidē certius dici potest, quod de fructu Sen. ep. 59. Gaudium iunctum est non desinere, nec in contraria verti. Et ep. 23. Nunquam deficiet, cum semel undē petatur inuenerit. Et ep. 27. Si quid obstat, nubium modo interuenit, quae infra feruntur, nec unquam diem vincunt.

^k 1 Cor. 15. 36.

^l Mark. 4. 26, 27, 28. Gaudium ex se ortum fidei firmū est, & crescit, & ad extremū usque prosequitur. Sen. epist. 98.

^m Prov. 4. 18.

ⁿ Psal. 37. 6, 7.

^o Gal. 6. 8.

^p Prov. 11. 18.

^q Gal. 6. 9.

Vse 2.

Caution.

^r Esai. 59. 2.

Lam. 3. 44.

The lust mans Joy.

¶ Sol interuentu Luna occultatur, Luna terre objectu: ita vices redduntur, eisdem Solis radios Luna interpositu suo auferente terra, terraque Luna. Plin. hist. nat. l. 2. c. 10.

¶ Vis nunquam tristis esse? bene vive. Bona vita semper gaudium habet. Aug. apud Tambac. de consol. Theolog. l. 9. Et Isidor. de miser. hom. l. 2.

¶ 1 Thess. 5. 19, 20.

¶ 2 Tim. 1. 6.

¶ Zech. 4. 2, 3, 12.

¶ Exod. 27. 21.

which as the darke bodie of the *Earth* comming betweene the *Sunne* and the *Moone*, may be a means to reſtraine the ſweet influences of Gods Spirit, that otherwiſe wee might haue enioyed:

(¹ *Wouldest thou neuer be ſad? ſaith Auguſtine, haue an eye to thy life, be carefull euer to liue vprightly: A religious life can neuer want matter of much ioy.*) Or how we grow ² negligent in the

uſe of good meanes for the maintaining and feeding, yea ³ for the ſtirring of it vp, and the making of it burne cleare, that ſo we may walke cheeretully and comfortably in the light of it. For ⁴ *light muſt, we know, be maintained*, and oft ⁵ *tended and trimmed*, or elſe it will but burne dimme and afford little light. Yea, if wee doe finde at any time ſome defect in this kinde, ſome reſtraint of ſpirituall comfort, let vs deſcend into our ſoules, and ſeriously examine our ſelues, whether wee nourish not within vs ſome ſecret corruption, that may choake this our ioy, and like a thicke fogge, or a filthie vapour aſcending vp in our ſoules, may keepe the light of Gods countenance from ſhining in vpon vs ſo brightly as otherwiſe it would, or peraduenture formerly it hath done.

*Verſe 3.
Exhortation.*

¹ *Verſ. 12.*

Againe, Is this ſeed ſowen alreadie? and is there a ſure crop to come of it? Then, as the *Psalmiſt* thereupon here inſereth, ² *Reioyce, yee righteous, and be glad in the Lord.* Bee not as ground or land that lieth wholly vnſowen. Full glad is the Husbandman when hee hath had a ſeaſonable ſeed-time, and hath got his graine once

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once well into the ground. But how merrie, thinke you, would he be, if hee could haue his crop secured? This should therefore serue againe to incite and stirre vp all Gods Children, to constant and continuall ioy and reioycing, hauing so sound a seed of ioy sowed in them, and being so sure of a large and plentiful crop of it: to say with the blessed *Virgin*, ^b *My soule doth magnifie the Lord, and my spirit reioyceth in God my Saviour*: And with the *Spouse* in the Prophet, ^c *I will greatly reioyce, and my soule shall be ioyfull* (for why should it not be so?) *in my God*; euen ^d *in the God of my saluation*.

^b Luke 1.46, 47.

^c Esai. 61. 10.

^d Habb. 3. 18.

Vse 4.

Reprehension

Yea it may well serue to checke vs, for that fondly and wilfully we suffer our selues by euery slight and trifling occasion to be bereft of this ioy, whereof Gods mercy and goodnesse hath in part put vs here in present possession. There is ^e a childish and peeuish humor naturally in euery one of vs: and some tang and taint of it we may obserue euen in *Abraham*; ^f *Feare not, Abraham*, saith God himselfe to *Abraham*; *I am thy buckler, and rich reward*. But, *Lord, what wilt thou giue me*, saith *Abraham* to God againe, *so long as I goe childlesse*? As if all he had were nothing, or he could haue no ioy of any thing, so long as he was without that one thing, so long as he wanted a *sonne and heire*: as ^h *Haman* had no ioy of all his wealth and honour, and grace and fauour with *King and Queene*, so long as ^h *Mordecai* crouched not to him, nor fawned on him, as others did. And the

^e *Adhuc in nobis non pueritia, sed, quod grauius est, puerilitas remanet. Sen. ep. 4. Etiam post iuuentam canosque puerilitas est. Idem de constant. sap. 6.*

^f Gen. 22. 12.

^h Ester 5. 12, 13.

^h Ester 3. 2, 3.

i Contemenda mi-
ramur, pueris si-
millimi, quibus om-
ne ludicrum in pre-
tio est. Parenibus
quippe, nec minus
fratribus, preferunt
parvo ere empta
monilia: & tam
nucibus amissis fle-
bunt quam parenti-
bus. Sen. de ira l. i.

c. 12.

k Ως τὰ μικρὰ
παιδία ἀπὸ
πολλῶν πεινῶν
αὐτὰ δὲ φέρουσιν,
ὡς τὰ λοιπὰ πα-
τέρας ἀποφύγε-
ται καὶ ὁ θεός. Plut.
de tranquill.

1 Genes. 37. 34, 35.

2 Sam. 18. 33.

& 19. 2-7.

Jerem. 31. 15.

m Ploratur lachry-
mis amissa pecunia
veris. Juven. sat.
13.

n See Guevaras
letter to a Lady,
vpon such an oc-
casion; in his
golden Epistles.
Et de quondam
Iuvenal. satyr. 6.
Morte viri cupi-
ant animæ feruere
catelli.

o Τοῖς ἀέρον,
ἀνὰ τοῖς παιδι-
οις, μικρὰ ὀψήσας εἰς τὸ ἐλατὸν ἔγαν. Socrates apud Stob. c. 4.

p Job 15. 11.
q Ephes. 1. 18.

like wayward humour is too rife with the most
of vs. We are like ¹ children with whom toys
and trifles are more regarded than matters of
greater worth and weight; and who therefore
k if some one of those toys be taken away
from them, though they haue many more of
them besides, will in a pettish humour cast all
the rest away after it, and sit whining for that
one. The losse or want of some one trifle, and
that such sometime as a Christian man or wo-
man might well be ashamed to make any recko-
ning or account of, that either we had and haue
lost, or doe want and would haue, I say not of
¹ a childe, or of a friend, or a father, or of some
worldly meanes, (that the most are wont most
heartily to mourne for) but of a *fine ruffe*, or
a *new fashion*, or of a *good looke* from some great
one, or of a *bowe of the knee* from some inferiour
one, or of an *hawke*, or an *hound*, or ^a *whelp*,
(for euen so low, and yet lower, doe our base
affections oft deiect vs) doth so affect vs, and
goe so neere to the heart with vs, that ^o it is a
meanes many, too many, times to abandon all
ioy and mirth with vs, as if all the ^p *gracious fa-
uours of God* towards vs in *Christ Iesus*, and all
the ^q *rich and glorious hopes* of our eternall inhe-
ritance with him, were all nothing in comparison
of such a trifle as that, or not able to ioy and
cheere vp our hearts without it. This childish
and sortish qualitie should we euery one of vs

take notice of in our selues, of too much prou-
nesse at least vnto it, and ^r striue and labour
against it, as being worthily ashamed of it, and
considering with our selues, what an vnworthy
thing it is, that the loue and losse of such pidling
toyes, yea or of any worldly thing whatsoeuer,
should preuaile so farre with vs, as to deprive vs
of that ioy and comfort that our blessed estate
in Christ Iesus euen for the present may well
minister vnto vs. An Heathen man telleth a
Courtier that had lost his *Sonne*; that ^r hee had
no cause to mourne, either for that or ought
else, as long as his *Soueraigne* was in safetie, and
hee in fauour with his *Soueraigne*, hee had all
things in him; and should be vnthankfull to his
good fortunes, if he were not cheerefull both in
heart and looke, so long as things stood so with
him, as then they did. How much better may
it be said to every true Christian, let his wants
and his losses be neuer so great, that he hath lit-
tle cause to mourne for them, so long as hee is
in grace and fauour with God; ^r hee hath all
things in him, and ^u so long therefore he is hap-
pie, and he haue nothing else but him. And ex-
ceeding vnthankfull is he to Gods goodnesse, if the
apprehension of it ^x fill not his heart at all times
with gladnesse; vnworthy is he of saluation, by
Christ, that cannot ^y at any time finde matter
of reioicing in Christ.

Yea, but how can we reioyce, peradventure

*Ab hac te infamia
vindica, ne videa-
tur plus apud te ua-
lere unus dolor,
quam hac tam mul-
ta solatia. Sen. ad
Polyb. consol. c. 31.*

*E Fas tibi non est,
saluo Cesare, de for-
tuna tua queri. Hoc
incolumi sacri tibi
sunt iura. Nihil per-
didisti: non tantum
ficcus oculos tuos
esse, sed etiam latos
oportet. In hoc tibi
omnia sunt; hic pro
omnibus est. Adver-
sus felicitate tuam
parum gratus es; si
tibi quicquam hoc
saluo, flere permit-
tis. Sen. ibid. c. 26.*

*Deum habens, oia
habet. Aug. de temp.
146.*

*Quid hac Iobi
miseria miserius?
& quid tandem hac
infelicitate felicius?
Perdiderat omnia,
que dederat Deus.
Sed habuerat ipsum,
qui dederat omnia,
Deum. Data perdi-
derat, non datorem.*

Omnia perdiderat, & plenus erat. Idem in Psal. 66. & de divers. 12.

Philip. 4. 4.

Aff. 14. 17.

will

Obiection.

* Πῶς δυνατόν
ἔσται θωπεύειν τὰ
το μείων σφαί-
ρῶν ἡμῶν ἀβυ-
λῶν καὶ τῶν ἀ-
ναρχίαν τῆ ψυ-
χῆς κατήφειαν
ἐμπιέοντων; ἢ
ὅτι χαίρειν καὶ δι-
ευθυμεῖσθαι πλέον
ἀδωμάτων, ἢ ἀπο-
τηναιζόμενον μὴ
ἀλγῶν, καὶ ἑτα-
καντεύμενον μὴ ὁ-
δωξῶν. &c. Basil.
Caf. hom. 4. Quem
vide ibid. & homil.
etiam 5.

Answer 1.

- ^a Esai. 22. 12.
- ^b Amos 6. 6.
- See the Sparke.
- ^c Matth. 4. 17.
- Mark. 1. 14.
- ^d Matth. 5. 12.
- Luke 10. 20.
- ^e Iam. 2. 11.

^f 1 Thess. 5. 16.

^g 1 Cor. 5. 22.

will some say, * amidst so many crosses and calamities as Gods Church and Children are daily vexed and annoyed with, yea and our selues also among the rest? Or how can wee reioyce, when we haue so many sinnes and corruptions to be sory for? Yea, how may we lawfully reioyce, when ^a we are called vnto heauinesse and solemne humiliation, when we are commanded and enioyned by God, to mourne and lament? When either our owne estate or Gods Churches is such, that ^b not to be sorie, and to be euen *sicke with sorrow*, may well seeme a sinne?

To this I answer:

1. We must euer remember so to keepe one Commandement, that we breake not another. ^c Repent, is one Commandement; ^d Reioyce, is another. And he that commandeth the one, hath enioyned also the other. As Saint Iames therefore reasoneth, ^e Hee that said, Thou shalt not kill, hath said also, Thou shalt not commit adulterie; though thou dost not kill therefore, yet if thou doe commit adultery, thou art a transgressor. So here, he that hath commanded vs to be sory for our sinnes, and for the afflictions of our brethren, hath commanded vs also ^f *euermore to reioyce*. And therefore though wee faile not in sorrow for our sinnes, or for our brethrens afflictions, yet if we wilfully banish and abandon this spirituall ioy which Gods Spirit requireth of vs, we make our selues thereby guiltie of sin in Gods sight. A sinne it may be ^g *not to be sory* at some time: and a sinne it is for Gods Childe

at any time not to ioy. They say that ^h Negative precepts or prohibitions only, tie at, and vnto all times: But this Affirmative iniunction also concerning a Christian mans ioy, ⁱ admitteth no intermission, but tieth vnto all times. Sorrow may be sometime out of season: this spirituall ioy, as of some food wee say, is neuer vnseasonable. The godly are at some times ^k prohibited the one: they are neuer inhibited, but enioyned euer the other. Yea marke what I say; it is vndoubtedly true: Albeit few be prone to offend that way, yet a man may offend euen in excessiue sorrow for sinne, in thinking too much on his sinnes, in mourning vnmeasurably for his sinnes. If such thy meditation of thy sinne, and sorrow for thy sinne shall so farre preuaile with thee, that thou art wholly ^l swallowed up with it, or by meanes of it, art either ^m detained from, or disabled vnto, and made wholly vnfit for the performance of other necessary duties, that thy sorrow doth then make thee guiltie of sinne, and thou hast iust cause to be sory for that sorrow.

2. Ioy and grieve, in some degree at least, may well stand together. As true ioy may well stand with some feare. ⁿ Reioyce before him, saith the Psalmist, with feare. So ^{*} true ioy may well stand with some grieve. ^o As sorrowing, saith the Apostle, and yet alwaies reioycing. He that hath commanded vs to sorrow sometime, would neuer else haue enioyned vs ^p at all times to reioyce. There is ioy euen in grieve; as there is grieve euen in ioy. Yea, though it may seeme strange, yet it

^h *Præcepta negativa ligant semper & ad semper. Affirmativa semper, sed non ad semper. Tho. Aquin. sum. p. 1.^a. 2.^a. q. 71. a. 5. & q. 88. a. 1. & q. 100. a. 10. & Gerson. reg. mor.*

ⁱ *Continuum vult esse & non interruptum gaudium nostrum. Gilbert. in Cant. 10.*

^k *Nehem. 8. 9, 10.*

^l *2 Cor. 2. 7.*

^m *Quomodo Senti ad Polyb. c. 26. Non licet tibi flere, ut multos flentes audire possis. Ut periclitantium lachryme possint, tibi tua asiccande sunt.*

Answer 2.

ⁿ *Psal. 2. 11. Sic Matth. 28. 8.*

^{*} *Habemus luctum gaudio mixtū. Petr. Martyr. in 2 Sam.*

^{24.}
^o *2 Cor. 6. 10.*

^p *Philip. 4. 4.*

¶ 1 Iohn 4. 18.
 ¶ Hosk. 3. 5. *Timor
 ne pecces. Aliud est
 enim timere quia
 peccaveris ; aliud
 timere ne pecces.*
Philip. in Iob.
 ¶ 1 Iohn 4. 19.
 ¶ Genes. 39. 9.
Psal. 97. 10.
Prov. 8. 13.
*Absit enim ut timore
 pereat amor, si
 castus est timor.*
Aug. in Psal. 118.
Nemo melius dili-
git, quam qui ma-
xime veretur offen-
dere. Salvian. ep. 4.
 ¶ Cessat horror,
 crescit dolor.
 ¶ 1 Sam. 24. 7, 11.
 & 26. 9.
 ¶ Advastus Mide
 filius Gordis nepos.
Herodot. in Chio. Is
iquidem Atym Crasi
filium errore pari
interfecit, quo
Gualterus Tirrell
Gulielmum Rufum
Anglorum Regem
inter venandum in-
teremit. Henr. Hun-
ting. rer. Angl. l. 7.
 & Rog. Hoveden
 annal. part. 1.

is questionlesse true, the greater grieve sometime
 the greater ioy; and the greater ioy, the greater
 grieve. A man may at the same time both be ex-
 ceeding sory for his sinne, and yet reioyce ex-
 ceedingly in the apprehension of Gods mercie,
 in the free pardon and forgiuenesse of it. Yea,
 the greater grieve a man hath for his sinnes, the
 more cause of ioy hee hath euen in that regard.
 And the greater ioy a man hath in the apprehen-
 sion of Gods fauour in the forgiuenesse of his
 sinne, the greater grieve and sorrow for his sinne
 it vsually worketh in him. As where [¶] *the ser-*
uile feare ceaseth, that regardeth nothing but
 wrath, *there the filiall* [¶] *feare of offending grow-*
eth vsually most rise: For [¶] *the more* a man is
 assured of Gods loue towards him, the more he
 loueth God; and [¶] *the more* he loueth him, the
 more afraid is he of offending him: So [¶] *where*
the inward gals cease of a guiltie conscience, there
sincere grieve for sinne groweth fresher than euer
before. To illustrate this by some familiar com-
 parison. Suppose one that stood guiltie of high
 Treason against his Soueraigne, and that not in
 some inferiour kinde, but in the highest degree,
 either hauing made a violent assault vpon the
 person of [¶] *the Lords Anointed*, or hauing not
 by accident, as [¶] *he* sometime that slew *Crassus*
 his Sonne, but by a malicious traine taken away
 the life of his only Sonne that should haue suc-
 ceeded him, hauing no other issue, in the King-
 dome; and hauing been arraigned and condem-
 ned for the same, yet should by his Soueraigne
 out

Out of his gracious disposition, and at the earnest suit of some about him, haue the fact pardoned him, and his pardon sent him. This partie doubtlesse, as he could not but exceedingly reioyce in so vnderferued, in so vnexpected a fauour; so withall, if he had any sparke of grace or good nature at all in him, the very apprehension of his Soueraignes gracious disposition, would make him mourne for his foule fact more than euer before, considering with himselfe how wretchedly and vnworthily hee had caried himselfe toward one whom he found so graciously, beyond and aboue all, either expectation or imagination, disposed. The case is ours in effect: and not to insist long vpon application of it: It may hereby plainly appeare, how *spirituall ioy*, may well stand with *godly grieffe*, and these two affections that seeme the one contrary to the other, may yet agree well together in a Christian mans soule: since that the more a man ioyeth in the assurance of Gods goodnesse toward him, the more he must needs grieue to consider how by his wicked and rebellious courses, hee hath demeaned himselfe wretchedly and vnworthily toward that God, whom he findeth so graciously affected toward him.

² A man may mourne for his finnes then, and yet reioyce in Gods mercie; be sorie for his transgression, and yet haue ioy of his pardon. And in like manner may he be grieued heartily for the present afflictions of Ioseph, and that euen so as hee may be sicke with grieffe againe; and yet

² Compare Psal. 32. 1, 5. with Psal. 51. 1, 2, 17. *Possumus simul & dolere in nobis, & gaudere in Domino.* Petr. Martyr. in 2 Sam. 24.

^a *Vers.* 8, 10.

Esa. 27. 13.

& 49. 15.

1 Cor. 10. 13.

^b *Psal.* 102. 13, 19,

20. *&* 119. 49, 50,

52, 81.

^c *Nicoll.* 16v 87,

27. *παραρτα.* Nu-

becula est, illico per-

transibit. Athana-

sus apud Socratem

hist. *Eccles.* 1. 3. c. 14.

^d *Psal.* 125. 3.

^e *Psal.* 94. 14.

^f *Lament.* 3. 31.

^g *Lam.* 3. 32.

^h *Dan.* 11. 35.

ⁱ *Mica* 7. 19.

^k *Psal.* 106. 45.

^l *Psal.* 126. 4.

^m *Esa.* 10. 5, 12,

16, 17, 18.

ⁿ *Ejus* consilijis mi-

litant, etiam qui

ejus consilijis repug-

nant. *Greg.* Agunt

quod vult Deus,

sed nō volunt quod

vult Deus. *Bern.* de

grat. *&* lib. arb.

^o *Psal.* 81. 14.

^p *Psal.* 78. 66. *&*

9. 5.

^r *Vititur* Deus cre-

atura rationali sed

malevola, ut virga,

quam correctio filio

pater in ignem, tan-

quam sacramentum

inutile abijcit. *Bern.*

de grat. *&* lib. arb.

^s *Puer* ergo es, qui nisi virgam qua verberatus es,

verberari aut cremari videris, plorare non

desistis. *Idem* in *eccl.* 3.

withall be cheered and comforted in the consi-
deration of that happie issue of them, that ^a Gods
fatherly care of his Church, his power, his provi-
dence, his gracious promise, and his owne Faith
building thereupon, giue him good hope and as-
surance, that they shall haue in the end. For the
Griefe of Gods Children in these cases is not a
desperate griefe, but ^b a sorrow mixt with Faith
and Hope. ^c It is but a storme, said that good Bi-
shop, and within a while it will ouer. And, ^d The
Rod of the wicked, saith the Psalmist, shall not rest
vpon the Lot of the Righteous. ^e Nor will God
utterly cast off his people; ^f nor forsake his inheri-
tance for euer. ^g But though he send afflictions in
vpon them, ^h to scoure and to cleanse them, yet ⁱ he
will returne againe to them, and haue compassion on
them, ^k according to the multitude of his mercies;
and ^l turne againe their Captiuitie, as the Riuer
in the South. ^m When he hath by their aduersaries
wrought his owne worke vpon them, (for ⁿ euen
such also doe his worke, though against their owne
will:) ^o hee will turne his hand vpon them, and
^p utterly destroy them, ^r as the Father ^s to please
the Childe againe, and to testifie his reconcile-
ment to it, is content sometime to cast the rod into
the fire, that he had corrected it with before. Yea
the more men take Gods wrath to heart, and the
more they are humbled vnder his hand, (be
the same either on themselves or others,) the
more comfort may they haue in their humiliari-

on, as conceiuing thereby the greater hope and assurance, that God will in mercie the sooner hasten the deliuerance of his distressed ones, and the confusion of their oppressors.

And thus againe may a man * mourne as heartily for the sins also of others, as he doth or would doe for his owne, and ^u lament euen with *floods of teares* their folly, and misery like to ensue on it; and yet * haue ioy withall of his owne conuerſion, and assurance of saluation: as ^y those that are safe on shore, hauing escaped shipwracke, may at the same time both commiserate the distresse and danger of those that are still wallowing in the Sea amidst the waues, and bickering with the billowes there, in ieopardie euery instant to be swallowed vp irrecoverably in the deepe; and yet the whilst reioyce also in, and be thankfull vnto God for their own safetic. *Ioy and grieve* therefore may well concurre and agree together. * *Nor doe Gods Commandements* herein *croſſe* or contradict one another. Wee may well *sorrow* sometimes, and yet *alwaies reioyce*.

3. Euen in the greatest afflictions may Gods Children haue much ioy. For, * *To the iust, or the vpright, ariseth light in darknesse*, saith the Psalmist. "The vngodly meet with darknesse oft in the day: the godly haue light oft euen in the night: † The Sunne goeth downe at noone-day oft with the one: it riseth oft euen at mid-nights

* Psalm. 119. 158,

139.

^u Psalm. 119. 136.

Jerem. 9. 1.

* Psalm. 119. 162,

163, 166.

Ier. 16. 19.

^y *Suave, mari*

magno turbantibus

aquora ventis, E

terra magnum al

terius spectare labo

rem; Nō quia vex

ari quenquā est ju

cunda voluptas, Sed

quibus ipse malis ca

reas, quia cernere

suave est. Lucret. l. 2.

ἡ ἀσπὶς οἱ ὅτι τῆς

αἰχμῆς ἵστανται,

τοῖς ἐν τῇ θαλάσ-

σιν βασιλεύουσιν

συμπλοῦνται, ὡς

πτερίν) ὅτι οἰκεί-

αυ ἀσφάλεια ἐν

τῇ σελι τῆς κυ-

κλωδὸν των φερν-

τίδι. ὡς τὸς ὡς οἱ

τοῖς αἰχμῆς

τῆς πλάγας ἐπισυ-

ρᾶζονται, ὅτι οἰ-

κείαν ἀσφάλειαν

ἐν φερεσύνῳ. Basil.

Caſhom. 4.

Answer 3.

* Lex legi non mis-

ceatur; (sed nec ad-

versatur :) utraque

sua it via. Sen. de

benef. l. 6. c. 6.

Esai. 59. 10.

* Psalm. 112. 4. Lux oritur iusto, que non oritur in iusto. Aug. in Psalm. 96.

† Amos 8. 9.

^a 1 Pet. 1.8.

^b 1 am. 1.2.

^{*} ^a Cor. 7.4.

^c Sapienti contextitur gaudium: nulla rumpitur causa, nulla fortuna. Sen. ep. 72.

^d Nunquam credideris felicitatem quam ex felicitate suspensum: fragilibus immititur, qui adventitio letus est. Ibid. 98.

^e Rom. 5.1, 2, 3.

^f Philip. 1.19.

^g Rom. 8.28.

^{*} In ipsa tribulatione spes gloria est: imò & ipsa in tribulatione gloria continetur: sicut spes fructus in semine, sic & ipse fructus in semine est. Bern. in Psal. 90. ser. 17.

^h Hebr. 12. 6, 10. I'atp'atns ñ naia. Aristot. ethic. 1.2.3. I'atns ñ kodons. Idem rhet. 1.1.6.14.

ⁱ Hebr. 12. 11.

with the other. ^a In whom you trust, saith Saint Peter, and reioyce with a ioy unspeakable and glorious; albeit, by occasion of manifold temptations, yee are for a season in some sorrow. And, ^b My Brethren, saith Saint James, count it exceeding ioy, when you fall into many trials or troubles. And, ^{*} Great is my reioycing; I am full of comfort; I haue ioy ouer-abundant in all my tribulations, saith Saint Paul. They may retaine ioy in them, yea they may draw matter of ioy from them. ^c They may retaine ioy in them: For it is another kinde of matter, and a matter of farre greater consequence, that is the ground of their ioy. ^d A Christian mans ioy dependeth not vpon freedom from afflictions, but ^e vpon the assurance of Gods fauour towards him for the present, and vpon his hopes of future matters. Yea they may draw matter of ioy from them: Since they doe, or may know that they are good for them, and doe worke for their good: ^f I know, saith the Apostle, that this shall turne to my saluation. And, ^g All things worke together for the good of those that loue God. And as the sicke man therefore may reioyce at the comming of the Surgion, (though he know full well that hee must needs put him to much paine,) that commeth to saw off some part gangreaned, or to cut him of the stone: So may the godly haue ioy, not in only, but ^{*} of those afflictions that befall them, knowing them to be ^h Gods louing and fatherly chastisements of them for their good; and considering that ⁱ though no such chastisement for the time seeme

seeme ioyous, but grievous, yet they bring forth the peaceable fruit of righteousness in those that are therewith exercised. And this the rather, when the afflictions that befall them are such, as tend directly to give them the greater assurance of their future eternall happinesse. As the Apostle telleth the *Philippians*, That ^k their aduersaries ^{k Philip. 1. 19.} rage and furie against them, was as wel an euident signe of the saluation of the one, as of the destruction of the other: and the *Thessalonians*, That ^l their sufferings for Christ and his Kingdome, did ^{l 2 Thess. 1. 5.} evidently shew that God had vouchsafed them a part in that Kingdome, for which he had called them in such sort to suffer: and that ^m their troubles ^{m 2 Thess. 1. 7.} here were a pledge and seale of their eternall rest there. For, ⁿ This is a true and a sure assertion, ^{n Πιστος λόγος.} saith the same Apostle; that if we die with Christ, we shall liue with him; if wee suffer for him, wee shall reigne with him. And why may not Gods Children reioyce then, euen in their greatest afflictions, when they shall consider that ^o this ^{o 2 Cor. 4. 17.} light trouble that lasteth but for a short season shall procure vnto them, as the Apostle speaketh, ^p an exceeding exceeding eternall weight of glory. For the further confirmation and fuller illustration of this point, consider we the Nature of that excellent Creature, one of ^r the first of Gods workes, that this Joy of Gods Children is compared to in my Text. Concerning which, I will make bold to insert here a very comfortable Meditation of a Namelesse Author, and that somewhat more largely, because the Booke is not commonly to be

^p τὸ ὀδυνηρὸν ἐλαττεῖν τῆς δόξης.
^q καθ' ὑποβολὴν εἰς ὑπερβολὴν αἰωνίου βλαβερῆς δόξης.
^r Genes. 1. 3.
^{2 Cor. 4. 6.} Πρωτὴ φωνὴ τοῦ φωτὸς ἐν τῇ ἐρημίᾳ ἦν, τὸ αὐτὸς ἠφάνισεν, τὸν κόσμον ἐκάλει, πάντες ἀδελφοὶ χαίρετε ὅτι καὶ ἡμεῖς ἐν τῇ βασιλείᾳ.

serm. 2.

r A Sermon on the Psalme *Qui habitat*, or Psalme 91. translated out of high Dutch into English, and printed at London by Leonard Askell.

t - luceque pulsa Telluris toti tenebrae induxerat orbi Umbra. Ovid. met. l. 13. - ruit Oceano nox, involvens umbra magna terramq; polumque. Virg. Aen. l. 2.

u iam color unus inest rebus, tenebrisq; teguntur Omnia. Ovid. fast. l. 4. Noctē latent mende; - Horaque formosam (deformem potius) quemlibet illa facit. Idem art. l. 1. - & rebus nox abstulit atra colorē. Virg. de quo Iul. Scalad Cardan. exerc. 75. 6. 7.

■ Iohn 9. 4. Tempus erat, quo cuncta silent. Ovid. met. l. 10. Urbe silent tota. Idem amor. l. 6.

- postoque labore dierum Pacem nocte datam mortalibus orbis agebat. Silius Punic. l. 7. Hinc, Furiosa res est in tenebris impetus. Sen. ep. 110. 7 Exod. 10. 22, 23. Omnia noctis erant. - Varro Argonaut. Quod laudat Ovidius apud Sen. controu. 16. 2 Esai. 59. 10. Gen. 15. 12. - pueri trepidant atque omnia cecis In tenebris pavitant finguntque. Lucret. l. 2. Idem omnibus ferē accidit, videndi sensu sensuum præstantissimo, oculique qui corporis dux est, præsidio per tenebras destituti. Lambin. a Lux in tenebris lucet. Iohn 1. 5. b Sidera nocte micant. Ovid. met. l. 7. Stellas cali non extinguit nox. Ex Aug. Prosper sent. 120. c 2 Pet. 1. 19.

be had. ^r We see and proue, saith this Author, by daily experience, how powerfull and dreadfull a thing the darknesse of the Night is. For when it falleth, ^c it couereth and muffleth up the face of the whole world; ^u it obscureth and hideth the hue and the fashion of all creatures; it bindeth up all hands, and breaketh off all imployments; (^t The Night commeth, saith our Sauour, wherein no man can worke;) ^y it arresteth and keepeth captiue all liuing wights, men and beasts, that they must be still and rest there, where it arresteth them; yea ^z it maketh them fearefull and faint-hearted, full of fancies, and much subiect to frights. It is of all others such a powerfull and unconquerable Tyrant, as no man is able to withstand. And yet neuertheless, ^a it is not of that might that it is able to ouerwhelme, or to quench the least light in the world. For we see that ^b the darker the Night is, the clearer the Stars shine: Yea the least ^c candles light that is lighted, withstandeth the whole night, and not only suffereth not the darknesse to couer, or to smother ana oppresse it, but it giueth light also euen in the midst of the darknesse, and beateth it backe for some space and distance on euery side of it: So that which way soeuer it is borne, or where soeuer it cometh, there must darknesse depart and giue place

unto the light; all the power and the dreadfulnesse of it, cannot helpe or preuaile ought against it. And though the Light be so weake, that it cannot cast light far about, or driue the darknesse far from it, as in the sparke of an hot coale, yet cannot the darknesse cover or conceale, and much lesse quench it; but it giueth light to it selfe alone at least, so that it may be seene a far off in the darke; and it remaineth unconquered of the darke, though it cannot helpe other things, nor giue light unto them. Yea (that that is yet more wonderfull) ^d a rotten shining peece of wood, which hath the faintest light that can be found, yet remaineth invincible of all the power of darknesse; and the more it is compassed about with darknesse, the clearer light it giueth. So little is darknesse able to overcome or keepe downe any light; but that it ruleth, and vanquisheth, and expelleth the darknesse, which else overwelmeth and snareth, and fethereth and putteth all things in feare. Now if this Naturall Light, but ^e Gods Creature, be so powerfull and so able to preuaile against the darknesse of the Night: Why should not that spiritnall Light, that ^f Gods Spirit doth kinde and set up in the hearts of Gods Children? Yea why should not God himselfe, ^g the only true and eternall Light, ^h the Creator of that Light, and the ⁱ Well-spring of Life and Light, ^k dwelling himselfe by his Spirit in the hearts of the Faithfull, ^l be able to afford them light in darknesse, and to minister sound ioy and sweet comfort unto them, in the very midst of their beauest and most hideous afflictions? Hee can doubtlesse doe it at all times; yea and many

K

times

^d Felinum in tenebris fulgent radiante oculi: quin & multorum piscium resurgit aridi; sicut robusti candices vetustate putres. Plin. hist. nat. lib. 11. cap. 37. Sic & Conche quedam in tenebris remota lumine fulgent. Ibid. l. 9. c. 61. & Lucerne piscis lingua ignea per os exerta tranquillis noctibus relucet. Ibid. l. 9. c. 26.
^e Esai. 45. 7.
^f Lucerna Dei in spiritu hominis. Prov. 20. 27.
^g Cor. 4. 6.
^h Iohn 1. 8, 9. Lumen illuminans & non illuminatum.
ⁱ Iohn 1. 5.
^h Psal. 74. 16.
ⁱ Psal. 36. 9.
^k Ephes. 3. 17.
^l Psal. 18. 28. & 112. 4. Non potest defraudari letitia, cui Christus est gaudium. Eterna enim exultatio est eius, qui bono letatur eterno. Aug. apud Prosper. sent. 90.

m 2 Cor. I. 3, 4. Nō
unius, sed totius
consolationis, nec in
hac, nec in illa, sed
in omni tribulati-
one. Bern. de temp.
22.

n 2 Cor. I. 5.

* Act. 16. 25.

o Reade the sto-
rie of James Bain-
ham, and of Rob.
Glouer, & of Tho-
mas Hauke, and
Rose Allen; as also
of Iohn Denley,
Iohn Lomas, Iohn
Denny, and Tho-
mas Spicer with
their consorts,
that sung in the
fire: in Foxes Acts
and Monum.

Πάντα τὰ ὀδυρόμενα
ἀνθρώπων, ἀπορ-
εῖ ἀπορροῖς ἀ-
γωνιστοῦ σῶ-
ματι. Greg. Naz.
in Iul. exalt. οἱ ἐν
ἀπορροῖς σῶματι
ἐπελάμβαντο. Idem
ep. 57. Καὶ παρὰ
κακοῦ καὶ ἀπει-
θήτοιο ἀντιγωνι-
σάτω, ὡς παρὰ
ἀπορροῖς σῶματι ἢ σώματι. Idem in Iul. Imp. 1. Οἱ ἰσχυροὶ τὸ πῶρ, ἡμεῖς τοῦ
Θεοῦ νομίζομεν. Idem de Cyp. Crucem multi abominantur, crucem videntes, sed non viden-
tes unitionem. Crux enim inuncta est, & per gratiam spiritus adiuvantis infirmitatem nostram,
non levis tantum sed suavis fit, & non modo non molesta, sed etiam desiderabilis & omnino
delectabilis. Bern. de temp. 70. & 109. & 111. p Horretis omnes huius carnificum manus?
Nun mitiores sunt manus medentium, Laniena quando servis Hippocratica? Vtrum secatur
vulnus, & recens crux? Scalpella tinguit, dum putredo abraditur. Putate ferrum triste chi-
rurgos mei inferre costis, quod secat salubriter. Non est amarum quo reformatur salus. Viden-
tur isti carere artus tabidos; Sed dant medelam rebus minus viduis Prudent. Stephan. 14.

times also he doth it. For, ^a *Blessed be God, saith the Apostle, the Father of our Lord Iesus Christ, the Father of Mercies, and the God of all Consolation, that comforteth vs in all our Troubles: Yea, that not only comforteth vs, but comforteth vs in that manner and measure, that* ^a *As our Tribulations abound for Christ, so our Consolations also abound in Christ.* And certainly as *Well-water* is wont in *Winter-time* to be warmest; so many times Gods Children in the midst of their greatest afflictions; some ^{*} in the dungeon, some at the stake, some euen ^o in the fire flaming on euery side of them, haue found greater comfort than euer they did when they were free from those afflictions; haue had such strange ioyes euen there and then imparted vnto them, as they were scarce euer before acquainted with. To perswade the godly Martyrs to courage, constancie and cheerefulness in their sufferings for Christs cause, the Auncients vsed a *two-fold Consideration*. One was, that they could expect to suffer no harder nor harsher things, at the hands of cruell Tyrants, ^p than diuers had done, and had been willing to yeeld themselves vnto, vpon aduice of the *Physician*, at the hands

of the *Chirurgian*. Another was, that no crueltie could be exercised vpon them, but that some & others, either out of an ardent loue & affection to their Countrey, and a zeale of the good and welfare of it, or out of a desire to maintaine their credit & reputation, or out of an affectation of future fame and renowne, or out of a resolved obstination and obfirmation of minde, had not quietly only, and patiently, but euen cheerefully endured the like. Yea the Heathen man obserueth, that not only those *Philosophers* that made *Vertue the chiefe good*, but those also that pleaded wholly for *pleasure*, and placed all Humane, yea and Diuine *Happinesse* in a manner, wholly in it, yet held that a man might bee cheerefull amidst the most exquisite torments that might be, the one in the consideration of

Timebis forsan
caro gladium graue,
& crucem excel-
sam, & rabiem be-
stiarum, & summa
ignium poenam, &
omne carnificis in-
genium. Sed spiritus
contra ponat sibi &
carni, acerba licet
ista, à multis tamen
aquo animo excep-
ta, imò & uliro ap-
petita, fame & glo-
rie causa, nec à vi-
ris tantum, sed etià
à feminis. Lucretia
stupri vim passa cul-
trum sibi adiecit, ut
gloriam castitatis sue
pateret. Mutius ma-

num suam dextram in ara cremavit, ut hoc factum ejus fama haberet. Minus fecerunt Philo-
sophi; Heraclitus, qui se bubulo stercore oblitum exussit; Empedocles, qui in ignes Aetnei
montis desiluit; Peregrinus qui non olim se rogo immisit: cum famina quoque mortem contemp-
serim. Dido, & Asdrubalis uxor quae cum filijs in incendium patria devolavit. Regulus ne uisus
pro multis hostibus viveret, arca inclusus, quot clavos, tot cruces pertulit. Anaxarchus cum in
exitium, pisane pilo contunderetur, Tunde, tunde, aiebat, Anaxarchi follem: Anaxarchum enim
non tundis. Zeno Eleates consultus à Dionysio, quidnam Philosophia praestaret, quom respon-
disset, Contemptum mortis; impassibilis Tyranni flagellis obiectus sententiam suam ad mortem
usque signabat. Tertull. ad Martyr. & in apolog. Eadem omnia servitiae & cruciatus
certamina, jam apud homines affectatio quoque & morbus quidam animi conculcavit. Quot
otiosos affectatio armorum ad gladium locat? Certè ad feras ipsas affectatione descendunt; &
de moribus, & de cicatricib⁹ formosiores sibi videntur. Iam & ad ignes quidam se autoraverunt,
ut certum spatium in tunica ardente conficerent: alij inter venatorum tauras scapulis patien-
tissimis inambulaverunt. Bestias famina libens appetit, & utique horridiores aspidēs serpen-
tes. Tertull. ad Martyr. Inventus est qui flammis imponeret manum; cujus risum non inter-
rumperet tortor. Sen. ep. 76. The Stoicks of whom Act. 17. 18. The Epicureans,
of whom there also. Vir fortis & justus cum mortis suae praetia ante se posuit, in summa
voluptate est, & periculo suo fruatur. Sen. ep. 76. Ignis si singulis membris admiscetur, & pau-
latim utrum corpus circumvent, licet ipsum corpus bona conscientia plenum stillet, placebit illi
ignis, per quem fides collucebit. Idem de benef. l. 4. c. 22.

plause, or future fame, a vaine blast only of mans breath, be able to cary men cheerefully through such vn sufferable sufferings: how much more may ^f the present assurance of Gods fauour, together with the hopefull expectation of an eternall reward, be able to maintaine a constancie of cheerefull constitution in a Christian mans soule, amidst the heauiest afflictions that can here be endured? If the vncertaine hope of recouery of vnconstant health, and prolonging of a miserable life a while, and ^s not the *shunning* or *shifting* off, but the *delaying* only of death, be a meanes to cheere vp the patient vnder the saw, or launcer, or searing iron of the Chirurgion, though the paine he vndergoe seeme vn supportable: how much more may the assurance of *immortalitie* (^h the onely true and sure health) and life euerlasting shortly after to ensue, cheere vp the faithfull mans heart amidst as great or greater matters, if he be called thereunto? If the *Spirit of man* posselt with some obstinate humour, can steele a mans heart (as ⁱ it is reported to haue done) to such a contempt of torments, that no torture hath beene able to interrupt his laughter, or to breake off his derision of those that haue tired themselues more than him, with torturing of him: what shall not the *Spirit of God* and *Christ* himselfe, by his Spirit,

† Τὸ παρὸν χαίρειν, ῥαδίως καὶ τορ-
σασθήσεται ἀπα-
πητομένῳ μὲν τὰ
ὀχληρὰ σαρκὸς,
συνάροντι δὲ τὰς
τῆς ψυχῆς εὐφρο-
σύναις. καὶ ὅτι μὴ
παρήντων ἀδύνατον
ὑποβιβάζοντι, ὥστε
ὅτι τὴν ἐλπίδα ὅτι
αἰώνιον ἀποτέ-
λεοντι ὅτι ἐνοιασ-
θῶν καὶ μόνον ἡ φαν-
τασία ἕξασται ὅτι
ψυχῇ εὐφροσύ-
νης πληρώσεται, καὶ τὸ
ἀγγέλλειν ἐξ ἡμετέ-
ρα. ἡ κατὰ τὰς
ἐνοικίαις. Basil. ho-
mil. 4.

‡ Mors enim dif-
ferri potest, auferri
non potest. Aug. de
temp.

h Vera sanitas ipsa
est immortalitas.
Idem ibid. 74.

i Servus barbarus
Asiaticum quod
Dominum suum oc-
cidisset, interemit.
Cumq; comprehen-
sus omni modo cru-
ciaretur, latitiam
tamen quam ex
vindicta ceperat in

ore constantissime retinuit. Val. Max. mem. l. 3. c. 3. Ultus enim Dominum, inter torm. nta
exultavit, serenaque lætitia crudelitatem torquentium vicit. Justin. bist. l. 44. Atque hic est de
quo Sen. sup. epist. 76. Sed & Liv. de eod. bist. l. 21. Comprebensus haud alio, quam si evasisset
vultu, tormentis quoque cum laceraretur, eo fuit habitu oris, ut superante latitia dolores, riden-
tis etiam speciem præbuerit.

^k Rom. 8.9, 10, 11.

^l Rom. 5. 3. *ἐξου-
χούμεθα.*

^m Rom. 5. 5.

ⁿ Philip. 4. 13.

^o Colos. 1. 11.

Answer 4.

^p 1 Thess. 5. 16.

^q 1 Thess. 5. 18.

^r Ephes. 5. 20.

^s Οὐδὲν ἀλογον
ἐστὶν τὸ ἀόλγψ.
Greg. Naz. ep. 62.

be able to strengthen and enable those vnto,
^k whose hearts his Spirit, and he by his Spirit
 possesseth? ^l We therefore euen glory, not re-
 ioyce barely, in afflictions, saith the Apostle, ^m be-
 cause the loue of God is shed forth into our hearts,
 by the Spirit that is giuen vs. And, ⁿ I am able, saith
 the same Apostle, to doe (yea and to endure also)
 any thing, (yet not by mine owne strength, but)
 through Christ enabling me. ^o Being strengthened
 with all might by his glorious power vnto all pati-
 ence and long-suffering euen with ioyfulnessse.

4. There is no time, no state whatsoever,
 wherein the godly man hath not great cause of
 ioy. It were vnreasonable to require such inces-
 sant ioy of such euermore and at all times, had not
 such at all times good reason to reioyce: ^p Re-
 ioyce euermore, saith the Apostle: and, ^q In all
 things giue thanks. And surely, if we ought, as the
 same Apostle else-where saith, ^r At all times and
 in all things to be thankfull; then questionlesse we
 ought at all times and in al things to be ioyful, as wel
 in aduersitie, as in prosperitie, as well in afflicti-
 ons, as in freedome from them, as well when
 things fall out crosse, as when it fareth with vs as
 we would. The godly man then hath at al times
 good & iust cause of ioy: it is apparēt. For, ^s Gods
 iniunctions are not vnreasonable. But I goe a step
 further, and dare be bold to auerre it, that euery
 righteous man, euery one that is truely religious,
 hath at all times, if he could himselfe see it and
 apprehend it, much more matter of ioy, than he
 hath of grieffe, or can haue. For what doth or
 can

can minister more matter of griefe, than Gods fauour and loue in Christ may afford matter of ioy? And those therefore that are euer in the fauour of God, (what should I need to adde; and that liue in hope of eternall glory with God?) can at no time haue so great cause of griefe, but that they haue euen at the selfe-same time much more cause of ioy. But euery godly man is euer in fauour with God: * Euery godly man therefore hath euer and at all times, if he were so wise as to apprehend it, more ample matter of ioy by much than of griefe.

Yea, but it is the *Iust* or the *Righteous* man, will peraduenture some say, that must, that may thus reioyce: And where are any such? *Who can say, saith Salomon, I haue so purified mine heart, that I am wholly free from sinne?* No: * *There is no man Iust or righteous on earth, that doth euer well, and y neuer euill.* A vaine thing may it seeme then to exhort men to reioyce, when the condition annexed is such as excludeth all from reioycing. To what end is it to incite the *Iust* to reioyce, when there are none such that may reioyce?

The answer is readie at hand, in the latter part of the Verse. By *Iust* are meant all such as are *Upright in heart.*

Which clause is added;

Partly to exclude the Hypocrite,

And partly to temper and qualifie the rigour of the tearme before vsed, if it were strictly and exactly taken.

* Huc illud Sen.ep.
59. Docēbo quomodo intelligas te non esse sapientem. Sapiens ille est, qui plenus gaudio, qui inōcussus, qui nunquam maestus est: ad omnem incursum munitus & interritus: non si paupertas, non si luctus, non si ignominia, nō si dolor impetum faciat, pedem reuertet: interritus & contra illa ibit & inter illa.

Obiection.

u Prov. 20.9.

x Eccles. 7.20.

y 1 King. 8.46.

Εἴτε π ὅτι ἀμάρταν ἀνθρώπου ὄντας. Greg. Naz. de pace 1. Τὸ γὰρ μὴ εἶναι ἀμάρταν, ὄντως ὡς ἀνθρώπου, καὶ μόνον Θεῷ. εἰ γὰρ ὡς ἀγγέλων π λέγουν. Idē de plag. grand. Α' π-τι γὰρ εἶναι π-λῶν μόνον, ἀλλὰ καὶ τῷ δέκτον ὁ αἰώνιος ὡς μόνον ἀντὶ τῆς Θεῷ τῷ παντελῶς ἀντα-σεν. Idē in Basil.

Answer.

Considerat. 3.

Illustration.

So

The Lust mans Joy.

Vses 2.

Vse 1.

Restraint.

^a Math. 6. 16. ὁποῦ
κρίται οὐδὲν πρὸς
αὐτοῦ ἔσται τὸ πρὸς
σωτῆρα. Esai. 58. 3, 5.

^b Luk. 16. 15.

Vse 2.

Extent.

Sorts 6.

Sort 1.

Ficta, non recta.

^c Math. 23. 27, 28.

Ficta, fucata, non
vera, sincera. Οὐ
μεγαλοπρεπὲς, ἀλλὰ
μεγαλοπρεπὲς φέρεται.

² Tim. 3. 5.

^d Multi hominibus

justi videntur, pau-

ci Deo. Aliter enim

hominibus, & aliter

Deo. Hominibus se-

cundum externam

speciem & faciem :

Deo sec. internam

veritatem & vir-

tutem. Ambr. in

Luk. 1. 6.

^e Κίβδηλός, ὃς

πορνῆν ἐβλάπτει.

Nihil enim simula-

tum & fictum vera

virtutis esse certum

est. Ambr. offic. 1. 2.

c. 22.

Sort 2.

Recta, non pura.

Vera & recta; sed

non pura, nec per-

fecta.

So that it is a note as well of *Extent*, as of
Restraint:

1. Of *Restraint* to exclude from this ioy, and
all right thereunto and interest therein, all dis-
semblers, all counterfeit Christians, all hollow-
hearted Hypocrites; that *repent in the face*, but
not in the heart; ^a that make a *soure face*, that they
may seeme to fast, saith our Sauour; that ^b *insti-*
fie themselves in the sight of men, but God seeth
their hearts what they are, and seeth them to be
farre other than either they should be, or they
pretend themselves to be.

2 Of *extent*, to extend and enlarge this ioy,
the ground of it and the right to it, to all that are
single and sincere-hearted: and so to giue and
afford a share and a portion in it as well to those
that are sincerely righteous on earth, as to those
that are perfectly righteous in heaven.

It is as a *key* to let in the one;

It is as a *bolt* to spar and barre out the other.

To cleare this further by a distinction or two
of *Bernards* and *Ambrose*.

There are *six* either *sorts* or *degrees* of *Iustice*
or *Righteousnesse*.

1. *Ficta, sed non recta*: fained or counterfeit
Righteousnesse, but not sincere or sound. Such as
^c the *Pharises* was. ^d A *righteousnesse* in out-
ward shew and semblance, but not in inward truth
and substance. Like ^e counterfeit coine, that
hath the *Kings* stamp indeed, but is base and bad
metall, and is therefore nought worth.

2. *Recta, sed non pura, non perfecta*: A *Right-*
eousnesse,

teousnesse, sound and sincere, but not perfectly pure. When, though sinne doe ^f remaine still with men, yet it doth ^g not reigne in them. There is a mixture in them, as of *Light* and *Darknesse*, dimmesse at least, in a painted glasse, died with some obscure and dimme colour: it is transparent and giueth good, but not cleare and pure light. And ^h such is the righteousnesse of all faithfull persons while they liue here.

3. *Pura, sed non firma*: A righteousnesse pure and perfect, but not firme & permanent. Such was the Righteousnesse of our first Parents before their fall. ⁱ Pure and perfect it was: for ^k such did God create them: they had no sense at first of any euill motion at all in them, much lesse did they yeeld or giue any consent to any such. But ^l firme and permanent it was: (it might haue beene, if they would:) for ^m they changed wilfully that estate that God created them in, and so fell away from that their originall Righteousnesse.

4. *Firma, sed finita*: A righteousnesse not pure only, but firme too, yet finite: Such is ⁿ the righteousnesse of the elect Angels, and of ^o the blessed Saints glorified in part now in heaven: and shall be of ^p all the Elect as well Men as Angels after the last day.

5. *Infinita*: An infinite righteousnesse. Such is the righteousnesse ^q of God alone; of him that

^f Rom. 7. 17.
^g Rom. 6. 14.
Psal. 119. 133. Ma-
net peccati defectus
quidem, sed non eje-
ctum; euulsam, non
expulsam tamen.
Bern. in Ps. 90. 10.
^h Nostra si qua est,
humilis iustitia re-
cta forsitan, sed non
pura: quomodo n.
pura, ubi non potest
desse culpa? Idem
de temp. 104.

Sort 3.

Pura, non firma.
ⁱ Nam primi homi-
nis in initio non
modo recta, sed eti-
am pura fuit, quan-
diu ei datum est nec
sentire peccatum.
Bern. ibid. nedum
inservire, aut con-
sentire peccato.

^k Genes. 1. 27.

Ephes. 4. 24.

Sort 4.

Firma, sed finita.
^l Sed quia firma
non fuit, & purita-
tem facile perdidit,
nec rectitudinem re-
tinuit. Ibid.

^m Eccles. 7. 29.

Sort 5.

Infinita.

ⁿ Mat. 25. 31. 1 Tim. 5. 21. Apud Angelos recta, pura, & firma, sublimis, sed divina tamen
inferior. A Deo collata, non ipsis innata. Iusti ex eo, non coram eo; nuncere ejus, non in coparatione ejus.
Bern. ib. ^o Heb. 12. 23. Iusti perfecti. ^p Luk. 20. 36. Angelis pares. ^q Dei solus. Ipse sibi iustitia
est, cujus voluntas non in aequa, quam ipsa equitatem: & iustitiam non aliud quam ipsa substantia. Bern. ib.

is not *righteous* onely, but euen *Righteousnesse* it selfe : and the *Righteousnesse* of all *Creatures* both *men* and *Angels* put together, is as ^r none in regard of his, being the same with himselfe.

^r 1 Sam. 2. 3.
Matth. 19. 17.

The first of them is, in this tearme, excluded from sound ioy ; the second is admitted to it, as well as the third or the fourth, yea therefore rather than the third by much, because it is sure in time to attaine to the fourth : and it may well therefore constitute a distinct *sort* or *degree* to make vp the number propounded at first, to wit, *imperfecta*, *sed firma*, or *firma*, *sed non pura*, *non perfecta* : * *An imperfect Righteousnesse*, but yet *firme* ; or a *firme* and *permanent Righteousnesse*, though not yet *pure and perfect* : Since that the *Grace of God* begun here in the *Hearts* of his holy ones, though neuer so infirme and weake in it selfe, yet being ^r supported and upheld by the power of his Spirit, is sure neuer wholly or fully to faile : but as the light that the *Moone* receiueh from the *Sunne*, though to our seeming but very little at first shortly after the change, as we tearme it, yet it increaseth more and more daily, till it come to the full ; so shall ^r the light of *Grace* in Gods Children, though ^u but little, scarce sensible at the first either to others or themselves, yet it shall grow on till it come to it full growth ; which when it hath once attained, (that which will not be in this life) it will neuer (herein contrary to the manner of the *Moone*) impaire or abate againe.

Sort 6.
Firma, nō perfecta.

* Philip. 3. 12. *Cūm* *hec omnia desiderio* *affectus impleverit,* *non ex omni parte* *perfectus, sed perficiendus.* *Prosper de vit. contempl. lib. 1. cap. 8.*

^r 1 Pet. 1. 5. *Firmior est fides quam* *reponit penitentia.* *Lactant. institut. l. 5. c. 13.*

^r Prov. 4. 18.

^u *Tanquam nōs nō* *possidētes lucē, ubi* *plus luminis quam* *tenebrarum, sed* *apud nos, ubi* *pl^uus tenebrarū quam* *luminis : uti distin-* *guunt Grammatici* *ad Homerum. En-* *stach. Odyss. 8.*

So that the *Point* that hence ariseth is this, that
Joy belongeth to the *Vpright*,
 And to the *Vpright* only.

First to the *Vpright*; that is, as well to those
 that be *sincere-hearted*, as to those that be per-
 fectly and exactly *righteous*: yea to all *vpright*,
 bee they strong or weake ones, bee they well
 growne, or but new borne *babes in Christ Iesus*.

For whereas there are two ranckes of Men
 truly *Righteous*:

The former of such *righteous* ones as neuer
 fell, neuer sinned: the estate of * the elect *An-*
gels, that * need no repentance, that like the *Pro-*
digals elder Brother, ^b neuer left their *Fathers*
house, ^c nor euer offended him in ought.

The latter of such *righteous* ones ^d as haue
 fallen indeed, but are risen againe, through Gods
 mercie in Christ their Sauiour, ^e restoring them
 in part, and raising them vp againe by "repen-
 tance: the state of all the faithfull in part ^f re-
 newed, and regenerate, and restored againe to
 their *Originall Righteousnesse*:

Or to come nearer to the *Point*;

The former of those that are ^g *righteous* in
 regard of a perfect habite, or an absolute perfecti-
 on of *righteousnesse*: And ^h so our Sauiour Christ
 only here on earth was, and ⁱ the Saints saued
 now in heauen are.

The latter of those that are ^k *righteous* in re-

Point 3.
Branches 2.

Branch 1.

^a 1 Tim. 5. 21.
^b Luk. 15. 7.
^b Luk. 15. 31.
Righteous.

Rancke 2.

^c Luk. 15. 29.

Diuision 1.

Rancke 1.

Rancke 2.

^d Οἱς μέγα καὶ
 ἡ τὸ πρῶτον τῷ
 λόγῳ μὴ σκώζον,
 τὸ μὴδὲν ἀμάρ-
 τανῶν, ἀλλὰ τὰς
 δυνάμεις ἐκείναι,
 τὸ ἀμάρτάντας ἐ-
 πιδιδόναι. Greg.
 Naz. apolog. Tis
 ὁ σκώζων καὶ
 εὐδοκῶν τὸ ἀμάρ-
 τάντας ἐπιστρέφειν.
 Idē de plag. grand.
 & in Iul. 2. Prima
 virtus peccata non
 perpetrare sed vitia-
 re; secunda per-
 petrata corrigere.
 Greg. mor. 16. c. 17.

Diuision 2.

Rancke 1.

Rancke 2.

^e Ephes. 1. 19, 20. & 2. 1, 5, 6. "Quem penitet peccasse, penē est innocens. Sen. Agam.
 2. 2. Imō plus est propemodum à vitijs se revocasse, quàm vitia ipsa uictuisse. Ambr. in Psal.
 118. ser. 22. & Iusti habitus perfectio. ^f 1 Pet. 3. 11. Act. 3. 14. 1 John 3. 5. 1 Hebr. 12. 23.
^g Iusti desiderio, studio, conatu.

gard of the desire, studie, endenour, and imperfect practise, rather than perfection of righteousness: Such as sincerely desire to feare, and to serue God; and endenour constantly to doe his will: as haue respect to Gods Commandements: and thinke upon them to obserue them: though they cannot keepe or fulfill them so as they should: that follow after righteousness, as a worke-man doth his trade, that he hath bound himselfe an apprentice to, though he be not yet his crafts-matter: And so ¹ Job is said to be lust, though he had his infirmities and failings, by his owne confession, ^m not a few. So ⁿ Zacharie and Elizabeth are said to haue beene righteous in Gods sight; that is, truly and sincerely, though not perfectly, righteous: for they were ^o not also without their wants. And euen these latter also haue right to, and may haue part in the ioy here propounded as well as the former, though the former enioy it farre more fully than they doe. For, ^p God will be mercifull, yea he hath alreadie beene, and is mercifull, to those that set their hearts aright, & ^q that desire to feare his name. And, ^r I will be with him, saith God of Salomon, if he endenour to doe my will. And, ^s Then, saith David, shall I not be confounded, when I haue respect to all thy Precepts: & ^t When I am upright with my God. And, ^u The louing kindnesse of the Lord is from euer and for euer, upon those that thinke upon his Commandements to do them. And, ^v He that followeth after Righteousnesse shall finde Honour and Life; true honour and eternal Life. For ^y vnto those that by

patient

¹ Job 1. 1.

^m Job 9. 3.

ⁿ Luk. 1. 6.

^o Luk. 1. 20. Vide Aug. ad 2. Epist. Pelag. 1. c. 7.

^p 2 Chron. 30. 18, 19.

^q Nehem. 1. 11.

^r 1 Chron 28. 7.

^s Psal. 119. 6.

^t Psal. 22. 23.

^u Psal. 103. 17, 18.

^v Prov. 21. 21.

^y Rom. 2. 8.

patient perseuerance in well-doing seeke honour, and glory, and immortalitie, will God render Life eternall.

And therefore to such also, euen in expresse tearmes is ioy promised; and such also in expresse tearmes are enioyned to reioyce. ^a The righteous shall be glad in the Lord, and trust in him; and all (without exception) that are vpright in heart, shall reioyce. And as here, Light is sown for the righteous; so else-where, ^b Light in darknesse ariseth to the vpright. And againe, hauing in the beginning of the Psalme pronounced them blessed, not that neuer sinned, but ^c that haue sincerely repented them of their sinnes; in whose soule there is no guile: he concludeth with an incitement, yea an iniunction laid vpon all such to reioyce: ^d Be glad, yee righteous, and reioyce in the Lord; and be merry, yea shout for ioy, all yee that are vpright in heart. And if there be ^e great ioy in heauen for such; sure there may well be much ioy also here on earth vnto such.

And this may be further confirmed vnto vs, if we shall consider:

1. That it is not so much the quantitie, as the qualitie and sinceritie of his grace in vs that God principally regardeth. ^e A little pale and course Gold is of much more worth than much bright Copper, than much fine Brasse. And ^f a good peece of Gold is true Gold, though it be bemired and besmeared with dirt; an ingot of Gold, is good Gold, though it haue much drosse still mixt with it. ^g Nor will a man that is in his wits cast away

^a Psal. 64. 10.

^b Psal. 112. 4.

^c Psal. 32. 2.

^d Psal. 32. 11.

^e Luk. 15. 7.

^f Melius est pallens aurū quam fulgens aurichalcum. Bern. in Cant. 61. Κρεττον χρυσος ὀλίγος καλῶς ἢ πολὺ ταραχῆς. ἢ ὀλίγη μακρὴ τιμὰ πολλῆς κατὰ τὴν ἀπίστην. Greg. Naz. apolog.

Reasons 4.

Reason 1.

^g De Noa Basil. Sel. homil. 5. ὁ χρυσος ἐν κορυβίῳ διαφανέων. Κευσος δὲ ἐν κορυβίῳ κατατιθεὶς ἐκ ἀποκαταλείψας κακῶν, ἀλλὰ ἢ ἰδίῃ εὐσυν διαφανέει. Valentinus apud Iren. l. 1. c. 33.

^h Nec vanaum resicimus, etsi faciem habeat; nec aurum quamuis lutosum existat. Spin. de iustia. Christi.

z Simulacra virtu-
tis. Cic. de offic. l. 1.
Vmbra est & ima-
go iustitie quod illi
iustitiam putave-
runt. Ex Cic. ipso
Laclant. institut. l. 6.
c. 6.

h Esai. l. 25. & 4.

4. & 57. 18.

Jerem. 9. 7.

i Ephes. 5. 26, 27.

k Voluntas pro fa-
cto reputatur. Bern.
ep. 77. & de pass.
cap. 32. Voluntas
faciendi reputatur
pro opere facti. Pe-
lag. ad Demetr.

Reason 2.

1 Studium nocendi
nocentem facit. Sa-
crilegi dant penas,
quamvis nemo ad
Deos manus porri-
gat. Latro est etiam
antequam man^{us} in-
quinet, qui ad occi-
dendum jam arma-
tus est, & habet
spoliandi atq; inter-
ficiendi voluntatē.
Exercetur & ape-
ritur opere nequi-
tia, nō incipit. Sen.
de benef. l. 5. c. 14.

Potest aliquis nocens fieri quamvis non nocuerit. Omnia scelera etiam ante effectum operis,
quantum culpe satis est, perfecta sunt. Idem de constant. c. 7. Nam scelus intra se tacitum qui
cogitat nullum, Facili crimen habet. - Iuvenal. sat. 13. In maleficiis cogitata etiam scelera, non
adhuc perfecta vindicantur, cruenta mente, pura manu. Apul. florid. 4. Nunquam mens exitu
estimanda est, satis probasse animum parricide. Quintill. declam. 271. Actionis crimine cogi-
tatio condemnatur a Domino. Pelag. ad Demetr.

his money, be it Gold or Siluer, for the foulness
of it, or the Gold-Smith his wedge for the dross
that is mixt with it: but where he meeteth with
neuer so little good gold, and it be but a grain or
two, mixt with neuer so much dross, he will not
leauē the gold for the dross, but keep the dross
with the gold, till he haue fined it, and so seue-
red and freed the one from the other. In like
manner here: Gods grace in the hearts of his
Children, though it be mixt still with many in-
firmities, yea and corruptions, yet is it true Grace,
and much better than all those seeming & sha-
dows, and though glorious, yet but counterfeit
shewes of it, that are found either in Heathen
mens liues, or in the courses of Hypocrites. Nor
will God therefore, in regard of those infirmi-
ties and corruptions mixt with it, reiect it, but
rather haue a care of them in whom it is, to
cure and to correct them, that his Grace by the
remouall and amendment of them, may grow
daily more pure, till it come at length vnto
perfection of puritie.

2. That with God the will is accepted for
the worke, and the desire and endenour for the deed.
As it is in euill; the very studie, desire and en-
denour of doing euill, maketh a man to stand
guiltie of euill doing in Gods sight, albeit he doe

not, because he dare not or cannot doe what hee desireth. ^m He that looketh but on a woman to lust after her, saith our Sauour, hath alreadie committed adultery with her. And, ⁿ He that hateth but his brother, saith Saint Iohn, hath alreadie murdered him in his heart. ^o A strange matter, saith Augustine, the woman is still honest, and yet art thou an adulterer; the man is alive still, and yet thou art a murderer. So is it also [†] in goodnesse: the studie, desire and endeouour, the constant studie, sincere desire, and earnest endeouour of holiness and righteousnesse, make a man esteemed holy and righteous in Gods sight, though hee cannot yet attaine to that measure of it that he would. God regardeth more what he desireth and endeouoreth to be, than what he is; hee respecteth more what he desireth and endeouoreth to doe, than what he doth.

3. That God exacteth no more of his, than he hath bestowed on them. ^p He requireth not the gaine of ten talents, where he hath given out but five, or the profit of five, where he hath con-

tantum odisti, & tu prius te quam illi occidisti. Idem de temp. 235. Si quis eam uxore, tanquam cum aliena concubabat, adulter erit, quamvis illa adultera non sit. Aliqua mihi venenum dedit: sed vinum suum remixtum cibo perdidit: venenum illud dando scelere se obligavit, etiamsi non nocuit. Non minus latro est, cui telum opposita veste elusum est. Sen. de constant. c. 7. Illo es homicida, venenum quo misces die. Frustra est ergo Greg. Naz. (si is saltem est) qui in serm. de Bapt. iniquum censet, φέρει κριθεῖν τὸν φονικὸν ἐκ μέρους τοῦ βλάσφημοῦ. Et Cato Censor apud Gellium l. 7. c. 3. haud æquum censet, poenas dare quæquam ob eam rem, quod arguatur male fecisse voluisse. Verum hic leges humanitas cogitat, quibus Cogitationis nemo poenam luit. De poenis l. 18. Nec fugitivus habetur servus, qui fugiendi consilium habeat. De verb. sign. l. 235. † Nisi forte putetur in malo quam in bono efficacior inveniri voluntas apud Deum, qui charitas est, & promptior esse ad ulciscendum quam ad remunerandum misericors & miserator Dominus. Bern. epist. 77. Vide Platonis cum Dionysio de Æschine dissertatione apud Plut. de adul. p. Matth. 25. 15, 16, 17.

^m Matth. 5. 28. φάνηκε ὁ ὁρῶν τὴν γυναῖκα καὶ ἡρῶν αἰσιν αὐτὴν. Greg. Naz. in Cypr. Οὐκ ὁμολογῶντες τὴν γυναῖκα ἢ τὸν ἀνδρα ἢ τὸν πατέρα. οὐκ ὁμολογῶντες τὸν ἀνδρα ἢ τὸν πατέρα. ἡ δὲ μοιχὴς ἡ γυνὴ. Clem. com. flit. apost. l. 1. c. 1. Decevesti facere, jam perfecisti. Aug. verb. Dom. 43. Incesta est etiam sine stupro, quæ cupit stuprum. Sen. contr. 6. 8.

ⁿ 1 Iohn 3. 15.

Reason 3.

^o Res mira: ille vivit, tu tamen homicida es: illa casta est, tu tamen adulter es. Aug. de verb. Dom. 43. & 43. Non venenū parasti, non cum gladio processisti; non ipsum scelus fecisti:

ferred

brought and offered with an honest heart. And it is more than once or twice inculcated for the comfort and encouragement of weak ones, ^a of the poorer sort, that were not able to offer as the rich did, and might doubt therefore of the like acceptance: ^b *Looke what he is able; according to his abilitie; euen what his hand is able to reach vnto; and it shall be accepted.* ^c The poore Widowes two mites were as acceptable to God, as the largest offerings of the richest. ^d Hee measureth the gift not by the worth or the greatnesse of it, but by the might and the minde onely of the giuer. And ^e *if there be in a man a willing minde, saith the Apostle, it is accepted not according to what hee hath not, but according to what hee hath.* God regardeth in his not so much what they should, as what they can and are willing to doe. And ^f *what thou wouldst doe but canst not doe, saith Augustine, God accounteth as done.*

^a Οὐδὲν τῆς Θεοῦ
μείζων, ὅ μὴ καὶ πτω-
χοὶ διδόντες, ἢ αὐ-
τῶν καὶ κατὰ τὴν δύνα-
μιν αὐτῶν οἱ πτω-
χοὶ. ὁ γὰρ ὁ ἑχέμενος
ὁ πτωχὸς τῆς πλουτοῦς
ἀμειψανδύων. Ἐν
ἀλλοις ἢ ὁ δια-
φορὰ τῆς πλουτοῦς
καὶ τῆς πτωχείας. ὁ
κατὰ τὴν δύναμιν αὐ-
τῶν. Greg. Naz.
de bapt. & apud
Anton. Meliss. 2. 33.
^b Levit. 14. 22, 30,
31, 32.
^c Luk. 21. 1, 2, 3.
^d Τὸ τοῦ Νεανίσ-
του καὶ οὐλοῦντος
ποταμοῦ, ἐπὶ μὴ τῆ
ἀξίας τῆς δόξης,
τῆς δὲ δωρεῆς καὶ
τῆς δαδίου τῆς
καρποφορίας κα-
τὰ τὸν Θεόν. Greg. Naz. in
Iul. exact.

4. That it is not so much our inherent righteousnesse in regard of the worth, dignitie, and excellencie of it, much lesse in regard of any puritie and perfection in it, but ^b as it is a fruit of Gods love, a token of his fauour, a signe and marke of our adoption and iustification, and a pledge and pawne of our future glorification, that is the ground and matter of our ioy: not it selfe so much, as that, that it giueth vs assurance of.

^e Luk. 21. 1, 2, 3.
^d Τὸ τοῦ Νεανίσ-
του καὶ οὐλοῦντος
ποταμοῦ, ἐπὶ μὴ τῆ
ἀξίας τῆς δόξης,
τῆς δὲ δωρεῆς καὶ
τῆς δαδίου τῆς
καρποφορίας κα-
τὰ τὸν Θεόν. Greg. Naz. in
Iul. exact.

Reason 4.

^a 2 Cor. 9. 12.

^f Quicquid vis &
non potes, factum
Deus reputat. Aug.
apud Ioan. de Tem-
bac. in consol. Theo-
log.

1. As it is a signe and a seale of our Adoption. For our Regeneration whereby this righteousnesse

Respect 1.

^e Si propriè appel-
lantur ea quæ dici-

mus merita nostra, sunt spei quedam seminaria, charitatis incentiua, occultæ prædestinationis indicia, future glorificationis præfagia. Bern. de grat. & lib. arb.

^h 1 Ioh. 3. 1, 3, 6.

ⁱ Ioh. 1. 12, 13.

^k Rō. 8. 13, 14, 16.

^l Patria amat quisque, non quia magna, sed quia sua. Sen. epist. 66. Sic & prolem.

^m Ezech. 36. 4, 5, 6.

Si non dilexisset inimicos, nunquam possedisset amicos: sicut nec quos diligeret, essent, si non dilexisset, qui nondum erant. Bern. in Cant. 20. Qui neminem bonū invenit, neminem salvat, nisi quem prevenit. Idē de grat. & lib. arb.

^{*} Fructuosior est adolescentia liberorum, sed infantia dulcior. Sen. epist. 9.

ⁿ Quis tam iniquam censuram inter suos agit, ut filium sanum quam agram magis diligat? procerumque & excelsum quam brevem & modicum? Fetus suos non distinguunt fere; & se in alimentum pariter omnium sternunt: aves ex equo partiuntur cibos. Sen. epist. 66.

Pater liberos non rejicit, quod aegros,

claudi, debiles, deformes sunt; sed chariores habet & mollius tractat, imperfectionis infirmitatque intuitu. Spin. de Justit. Christian.

is restored, wrought and begun in vs, doth ratifie and scale vp our adoption vnto vs. Since that ^h none are the children of God by adoption, but those that are so also by regeneration. And ⁱ all that are so by regeneration, are by adoption also such. The least and lowest degree therefore of sincere and sound ^k sanctification being an effect and fruit of regeneration, is a certaine signe of adoption, and may minister a sure argument to him that hath it, that he is the adopted childe of God. Now ^l as parents loue their children, not so much for their wit or comelinesse, or the like qualities, as because they are theirs; So doth God loue his Children, euen because they are his Children: yea ^m had he not loued them before they had any good qualitie in them, for which hee might affect them, they had neuer come to haue any such. And as Parents affect as well, and ^{*} delight as much in their little young ones as in those that be well grownen or at mans estate, as well in those that are not able to earne the bread that they eat, as in those that are able to doe them the best seruice: ⁿ nor is any father so vnnaturall, that because his childe being weake and wearish, sickly and cratie, as being full of bleach or some other such like troublesome infirmitie, is in regard thereof somewhat waspish and way-ward, especially being a good natured and a dutifull childe otherwise, will for that cause the lesse either regard or affect it: no,

we are wont rather to be the ° more affectionate toward them, and the more tender and charitable of them, when it is so with them. Yea, I say not, what infirmities, but what disease almost is there so loathsome, as will keepe a mother from tendering and tending her childe? In like manner is it with our heavenly Father, whose loue and affection to his goeth infinitely beyond the loue and affection of any earthly father or mother whatsoeuer. For, ^p as a Father, saith the Psalmist, *is pitifull vnto his children; so is the Lord pitifull to those that feare him.* And ^q the most naturall mother, the kindest and tenderest parent that is, *may sooner forget or not regard the fruit of her owne bodie, than hee can forget or not regard them.* And, ^r *I will spare them,* saith hee, *that feare me, and thinke on my name, as a man spareth his owne Sonne that serueth him.* Hee loueth and delighteth in his little ^t weake ones, his nouices, his young ^u *babes in Christ,* that can scarce almost creepe, much lesse goe well alone yet, as well as in his great ones, his strong, his well grown ones, that are able to helpe and to tend others. For ^v *the Lords delight is in all those that feare him, and that rely vpon his mercy.* Hee is content to accept of at their hands what they are able. As a little done by a *Son,* giueth his Father much better contentment, than a great deale more done by a meere stranger or a seruant. And there is the difference betweene a *Sonne* and a *Seruant*; that a *Seruant* if he cannot do his Masters work, ^x his Master will not keepe him, hee must goe

° Quorsum haec? ut scias virtutem omnia opera sua, velut fetus suos eisdem oculis intueri, æquè indulgere omnibus; & quidem impensius laborantibus. Quoniam quidem etiam parentum amor magis in ea, quorum miseretur, inclinatur. Viri quæque opera sua quæ videt affici & premi, nō magis amat, sed parentum bonorum more, magis amplectitur & fovet. Sen. ibid. Inclinat animus, quorsors deterior trahit. Sen. Theb. 3. Φιλίῃ δὲ καλίστῃ καὶ ἀγαθῇ τὸ ἐσθλὸν ὡς τὸ δεινὸν, καὶ δὲ εὐνοίας ἐκνοίας τὸ ἐλαττωμένῳ ὡς τῷ ὑπερῷ. Greg. Naz. in Hieron. ^p Psal. 103. 13. ^q Esai. 49. 15. ^r Malac. 3. 17. ^t Ezek. 34. 16. ^v Esai. 40. 11. Non agnamve sinu pigrat, satumve capella Desertum oblitam matre reseru domū. Tibull. eleg. 1. ^x 1 Cor. 3. 1, 2. ^u Psal. 147. 11. ^x 1 Sam. 30. 13.

7 Iohn 8.35.

^a Peccata nobis nō nocent, si non placent. Aug. de temp. 181. Et apud Ioan. de Tambac. in consol. Theolog.

Respect 2.

^a Iustitia inchoata, non consummata.

^b Απαρχή.
Rom. 8. 23.

^c I Cor. 6. 11.
et 1. 30.

^a Arra pignus quā pignus, quia pignus redditur, arra retinetur. Hieron. in Eph. 1. 14. Aug. de verb. Ap. 13. et de visione Dei, apud Bedam in Ephes.

^b Εγγύη. Da. Salm. Hebr. 7. 22.
^c Coloss. 2. 14.

seeke him some other seruice; whereas a *Sonne*, albeit he be not able to doe ought, yet ⁷ hee is not therefore cast off; his Father keepeth him not for the seruice that he doth or can doe him, but he keepeth him because he is his Son. Yea it is not the wants and infirmities and imperfections, or the remainders of sinne and corruption in Gods children, that can cause God to cast them off or to abhorre them. ^a *Our corruptions shall not hurt vs, if they doe not please vs*, saith *Augustine*. Nor is it so much our corruptions as our pleasing of our selues in them that maketh God to be displeased with vs. Any beginning of *sincere sanctifying grace* then argueth Gods Childe; and a *weake Childe of God* being yet a *Childe of God*, as well as a *strong*, hath good cause and great cause therein to reioyce.

2. This ^a *inchoate Righteousnesse*, or ^b *first fruits of Gods Spirit*, is as a *sure signe and seale of Iustification and Adoption*, (for ^c *Iustification* also and *Sanctification* are neuer sundred or sene- red; all that are truly *iustified* are sincerely *sanctified*; and all that are sincerely *sanctified*, are truly *iustified* also:) so is it a *firme pledge* and *pawne*, or ^d *earnest* rather, of future glorification, and of whatsoeuer of Gods gracious promises remaineth yet to be made good. *Christ* is, as I may so say, ^e *the Suretie* we haue for them. He is as ^e *our Suretie to God*, for the discharge of our debt: so *Gods Surety to vs*, for the performance of his promises. And *Gods Spirit* in the graces of it, is the *earnest* that he hath giuen vs alreadie

alreadie before-hand, for the better assurance of what is to follow. ^f *All the promises of God are in Christ, Tea and Amen*, that is, *firme and stable*, saith the Apostle. And, ^g *It is God that establisheth vs with you in him; who hath also annointed, and sealed vs, and put the earnest of his Spirit in our hearts.* And ^h *this holy Spirit of Promise, wherewith we are anointed and sealed, is the earnest of the inheritance by Christ purchased for vs, for assurance of possession.* As a penny therefore giuen in earnest bindeth as firmly as a pound; if the partie at least be a sure and sufficient man that one dealeth with: so euen the smallest measure of sincere grace being Gods owne earnest, bindeth him in regard of his promise accompanying it, (for ⁱ without some such word of agreement and promise, it could not be an earnest:) to the making good of all his gracious promises, made to the faithfull in generall, to those that haue receiued it in particular; and may as well therefore ^{*} minister good hope, and giue vndoubted assurance of the performance thereof vnto them in due time. And as a weake, but a true Faith, may as well lay hold vpon Christ, and receiue him by God offered it, as well as a strong; as ^k a feeble and a shaking hand may as well receiue a Kings almes, as the lustiest and the ablest mans hand that is: So euen a weake beginning of sauing and sanctifying Grace, if it can be discerned and discried amidst a multitude of wants, may as well giue assurance both of present grace and fauour, and of future glory with God, as the

^f 2 Cor. 1. 20.

^g 2 Cor. 1. 21, 22.

^h Ephes. 1. 13, 14.

ⁱ Nam, ut Iuris-consulti, pignus donum est verbo constitutum. Nec potest esse sine pacto pignus.

^{*} 2 Thess. 2. 16.

^k Fides licet exigua & infirma, accipit nihilominus quae largitur Deus: haud secus ac puerulus parvulus, vel scabiosa mendicus manu, ille panem, hic stipem porrectam accipit, perinde ac si maior aut sanior esset. Spm. de Iustitia christi.

greatest measure that may be. And as a peece of Gold that such a poore sicke mans weake hand receiueth of the Kings gift, may as much glad him at the heart, stand him in as much stead, and doe him as much good, as that that is receiued with a better: So Gods gift by a weake Faith receiued and apprehended, may as well comfort a mans soule, and as well ioy him at the heart, being it may stand him in as much stead, and be as beneficiall to him for his good, as being receiued by a stronger. Yea, the maine and principall matter of our ioy here, being grounded vpon not so much what *we haue* already, as what *wee* ¹ *hope for*, and shall haue: though a peece of gold be better worth, and a man therefore may doe more good with it, than he can with a small peece of siluer, yet the latter may altogether ioy a man as much as the former, in regard of the inheritance that is assured vnto him by either: So a poore quantitie of Grace, though it cannot for the present so much benefit a man, either to doe so much good to him, or to others by him, as a richer & larger portion of grace may; yet in regard of the *heauenly inheritance* and *future glory*, that it is an *earnest* of, the one may well minister as much ioy as the other, because the one giueth good assurance of the very selfe-same in effect and substance with the other.

Euery *sincere Christian* then, be he weake or strong, hath much matter and good ground of ioy. ^m *Let all*, saith the *Psalmist*, *that are upright-hearted, reioyce*. But

¹ Rom. 5. 2.
& 12. 12.

^m Psal. 64. 10.
& 30. 11.

The Iust mans Joy.

87

The Hypocrite hath no cause to reioyce.

Branch 2.

As Simon Peter told Simon Magnus, ⁿ Thou hast no part nor portion in this businesse, for thine heart is not upright in Gods sight: So the Hypocrite hath no part nor share in the Joy of the Iust, because he is not vpright-hearted, his heart is not single nor sincere in Gods sight. ^o The ioy of the Hypocrite is but momentanie, saith Zophar in Iob; it is no true, no sound, no permanent Ioy. As their repentance is, so is their reioycing: as their godlinesse is, so is their Ioy. As ^p they repent in the face, but not in the heart: So ^q reioyce they may in the face, but not in the heart. As their godlinesse is all in outward shew, nothing in substance nor in truth, and ^r therefore it is of no constancie at all, of no continuance. (^t Thy goodnesse, saith God, is as a morning cloud, that is dissolved as soone as the Sunne breaketh forth, and as the dew, that melteth and is dried vp, as soone as the Sunne shineth on it.) So is their ioy only a superficiall, a seeming reioycing, and it shall not therefore last long, but it shall fade and faile soone, as their goodnesse and godlinesse doth.

Observat. 5.

ⁿ Act. 3. 21.

^o Iob 20. 7.

^p Matth. 6. 16.

^q 2 Cor. 5. 12.

^r Οὐκ ἔστιν ὁμοιω-

σασιν τὸν μόνον.

Greg. Naz. Nihil

fictum diuturnum,

Ambr. offic. l. 2. c.

22. Caduca sunt,

quacunque facata

sunt, Cyprian. ad

Donat. Ficta omnia

celeriter tanquam

flosculi decidunt;

nec simulatum po-

test quicquam esse

diuturnū. Cic. offic.

l. 1.

^t Hosh. 6. 4.

Reason 1.

^r Rom. 3. 1, 2.

ⁿ Hinc ^q αἰσῶς,

the ioy of

Faith. Philip. 1. 25.

^x Hinc τὸ χαῖμα

τῆς ἐλπίδος,

the ioy or glo-

rying of hope.

Heb. 3. 6. Spes ju-

storum letitia. Pre-

10. 28.

And no marvell:

For, 1. Whence ariseth the ioy here spoken of? Yea, whence springeth all true, sound and constant ioy, but as before was shewed, ^r frō the present ⁿ assurance of Gods favour here, and ^x the hopefull expectation of eternal happinesse hereafter? But the Hypocrite hath neither Faith nor Hope; neither Faith that may give him assurance of the one, nor Hope that may put him in expec-
tation

γ Πίστες ἀνυπόκρι-
τες. 1 Tim. 1. 5.

2 Tim. 1. 5.
2 Rom. 5. 5.

Hebr. 11. 1.

α Ιοβ 27. 8. Α' σφ.
ὧς αὐτὸν τῆς ἐλ-
πίδος, ὅσο ὅτι με-
γιστον ἀνθρώπων ἦ
βίη ἀγαθῶν ἀπο-
σερεῖ. Antipho. de
choreut.

β Prov. 14. 32. Im-
probi dum spirant
sperant: iustus etiā
cum expirat, spe-
rat. Οὐ τῆς ζωῆς
οἱ δικαιοφρονεῖ-
ται ἀποσερεῖν-
ται. ἐλπίδι δ' ὅ
ζωνται ἐς ἀπο-
θανόντες ἐκβάλ-
λον, μᾶλλον δ'
τίτε πλεον ἰσχυοῖ.
Basil. Sel. hom. 4.

Reason 2.

γ Prov. 11. 7. Ε' λ-
πίδες ἐν ζωοισι,
ἀνέλπστοι δὲ θά-
νουντες. Theocrit.
Batto. Οὐ ταυτὸν,
ὡ παῖ, πῶ βλε-
ποιν τὸ καλὸν αἰν-
τὲ μὲν δὲ ἐστὶν, πῶ
δ' ἀραιοῖ ἐλπίδες.
Eurip. Troad.

δ Psal. 4. 6, 7.

ε Psal. 89. 15, 16.

ς Ιοβ 27. 10. Est
italiam pama Deus.
Luxeslenim. Et quid
taibus tā inuision?
Bern. de consil. 1. 5.
ζ Ιοβ 13. 15, 16.

Station of the other. No Faith, no such Faith at
least, as may give assurance of Gods saouir. For
the Faith that doth that, must be γ a Faith with-
out hypocrisie, a Faith vnfaigned: And how can
his Faith be without hypocrisie, when he himsele
is but an hypocrite. No Hope, such at least as is cer-
taine and ζ vnfaileable, such as is the Hope that
is * founded on Faith vnfaigned. For α What
hope can the Hypocrite haue, though he haue heaped
vp neuer so much, saith Iob, when God snatcheth a-
way his soule. β The iust man hath hope euen in
Death, saith Salomon. But then doe the Hypocrites
hopes faile him, if not before, γ When hee dieth,
saith Salomon, his hopes all die with him. Where
no Hope then, no ioy: where no Faith, no Hope:
and the Hypocrite therefore hauing neither Faith,
nor sure Hope, cannot haue any sound ioy.

2. In the light of Gods countenance is the ioy
of the Godly. δ Blessed are they, saith Ethan, that
walke in the light of thy Countenance, O Lord: such
may indeed continually reioyce in thy Name. But the
Hypocrite as he cannot delight in God, so he can
haue no list to come into Gods sight, much lesse
to walke before him, or in the light of his face, as
those doe, and well may, that are vpright. For
how can the Hypocrite, saith Iob, delight himsele
in the All-sufficient? Or what heart can he haue at
all times to call vpon God? Or consequently to
depend vpon him? And againe, ζ Though God
slay me, yet will I trust in him; and I will approue
my waies in his sight: (to wit, for the integritie,
for the sinceritie of them:) And hee shall be my
Saniour

Saujour and my saluation; when the hypocrite shall not dare to appeare in his presence. And indeed with what confidence can any hypocrite appeare before God, when though he may delude man, yet he cannot beguile God? For^b God seeth not as man seeth: Man seeth the face, but God seeth the heart. (There is no deluding of him with vain shewes, no more than cozening ofⁱ a skilfull Mint-man with counterfeited coine.) When all that they doe is most loathsome and abominable in Gods sight? When all their masked deuotion is so farre from pacifying Gods wrath, that it is but a meanes rather to aggrauate and exasperate it against them? For^k she hollow-hearted, saith Elihu, doe but heape vp and increase wrath. What ioy can the hypocrite then haue to come into that light,^l that discouereth his hypocrisie; that laieth open his deceit? ^m The light, saith Iob, is as the shadow of Death to such. Or what assurance can hypocrisie giue of Gods fauour, when there is nothing that doth more than it procure his displeasure? ⁿ His Lord will giue him his portion with hypocrites, saith our Saujour, when he would intimate that such an one should most seuerely be punished.

3. Is righteousness the root of ioy? ^o Righteousnesse, and peace, and ioy, saith the Apostle. And doth ioy spring from righteousness? Then can the hypocrite haue no true ioy, because he hath no true righteousness. For as counterfeited coine is no coine; nor will in payment goe as current for the procuring of ought to him that hath it;

N

so

^b 1 Sam. 16. 7. Nūc
vñ ò Θεός. ψυχῆς
καλλόν ἢ σωματός
αἰδᾷ αἰδέσθαι πρὸς αὐτόν.
Plut. de sera vin-
dicta.

ⁱ Sapiens nummu-
larius Deus est:
nummum fictum nō
recipiet. Bern. de
grad. obed.

^k Iob 36. 13. Nemo
enim magis irani-
meretur, quam a-
micū simulans ini-
micus. Bern. de con-
uers. c. 27.

^l Ephes. 5. 13.

Iohn 3. 19, 20.

^m Iob 24. 16, 17.

ⁿ Math. 24. 51.

Reason 3.

^o Rom. 14. 17.

P Rom. 10. 3.
 Apoc. 3. 17. Τὸ οὐ
 εἶδαι τὸ εἶναι πλεον
 σον ἀρραπείῃ. καὶ
 μέγα τοῖς ἀνθρώποις
 ἡ καρδοχία τοῦ
 ἀποκτείνεσθαι ἐκ
 τοῦ θανάτου. Greg. Naz.
 apolog. Nemo est illo
 insanabilior, qui sibi
 san^{us} videtur. Greg.
 in Psal. pen. 4. Pu
 to multos ad sapien
 tiam pervenire po
 tuisse, nisi se putas
 sent jam pervenisse.
 Sen. de tranq. c. 1.
 * Simulata sancti
 tas, duplex iniqui
 tas. Gregor. à Tam
 bac. & aliis citatus.
 Simulata equitas
 non est equitas, sed
 duplex iniquitas:
 quia & iniquitas
 est, & simulatio.
 Aug. in Psal. 63.

Vse.

*Exhortation
to*

Examinatio.

† Matth. 23. 14.
 * Malus ubi bonum
 se simulat, tunc est
 pessimus. P. Syr.
 Apertè quando ma
 lus est, tunc est op
 timus. Nam, Boni
 tatis verba imitari
 major est malitia.
 Idem.

Motive.

so counterfeit righteousness is in deed and
 truth no righteousness, nor will to any good
 purpose stand him that hath it in stead. Yea as
 he is farthest off from attaining to righteou
 nesse that supposeth himselfe to haue it when
 indeed he hath not: so is that man farthest off
 from being indeed righteous, that maketh shew
 of being such when he is indeed nothing lesse.
 † *Dissembled holinesse*, saith that ancient Father,
 is double *ungodlinesse*. For it is one point of vn
 godlinesse for a man not to be godly; and ano
 ther point of it, being not godly, to make shew
 of being such; and shall therefore haue † a dou
 ble share in Gods wrath. And † a wicked man,
 saith the Heathen man, is then worst when he
 seemeth best; hee is neuer worse than when
 hee maketh shew to bee that which hee is
 not. If there can bee no sound reioycing
 then, where *righteousnesse* is not; no hypocrite
 being most vnrighteous can euer soundly re
 ioyce.

Now the onely *Vse* of this *Point* (passing by
 all other) shall be, to stirre vs vp every one dili
 gently and seriously to examine himselfe whe
 ther his heart be sincere and upright with God or
 no, that so he may come to know whether hee
 haue part or no in this Joy, whether he haue good
 and iust cause or no to reioyce.

This the rather should we be content, and it
 standeth vs vpon, to take the more paines in, be
 cause there is much deceit and delusion, yea and
 collusion too, in this kinde.

Satan

• *Satan* is full of wiles. And ^b our owne heart also is exceeding deceitfull. Many there be that ^c beguile themselves, and ^d thinke themselves to be somewhat, yea to be great ones, (as *Simon Magus* gaue himselfe out to be, ^e some great one,) when indeed they are iust nothing, but ^f are most miserably deluded. And there is ^g no meanes whereby *Satan* keepeth more out of Gods way, than by bearing them in hand, and making them beleue that they are in it alreadie.

And againe on the other side, many thinke they haue not that which indeed they haue. For ^h a man may haue grace, and yet not know that hee hath it; (as the *Embruo* or the *Infant* in the wombe hath life, and yet knoweth not that it liueth;) yea hee may thinke that he hath it not. As we seeke sometime for keyes, when they are in our pocket: and ⁱ we thinke that we haue lost some jewell, when we haue it safe locked vp in our chest, or in our deske; yea or as the *Butcher* looketh about him for the candle that sticketh in his hat, and he carrieth about with him on his head, and seeketh it by the light of that which he seeketh, as if hee had it not about him, not remembering suddenly where he stucke it. So the godly are oft in their owne conceit at a losse, when yet that they deeme lost is still sure and safe; they misse many times Gods grace in them, and seeke for this grace by the light of the same grace, which yet they see not in themselves. And this is another wile of the *Deuill*, whereby he laboureth to delude such, by calling in que-

Deceit 1.

^a 2 Cor. 2. 11.

^b Jerem. 17. 9.

^c Ian. 1. 26.

^d Gal. 6. 3.

^e *Méyas* πρ.

Act 8. 9.

^f *Apoc* 3. 17.

Deceit 2.

^g *O* τίω νοσὸν ἀγνοῶν, ἡδυνάσ ποτήσι) ἡ ἀπίσ-
τειας ἐπιμέλειαν.

Chrysost. tom. 6. orat.

67. *Initium salutis*

notitia peccati. *Epi-*

cur. Nam qui pec-

care se nescit, cor-

rigi non uult. De-

prehendes te oportet, anequā emen-

des. *Sen.* ep. 28.

^h *Iam* ibi sunt, unde non est retrò lapsus. Sed hoc illis de se nondum liquet:

scire se nesciunt.

Iam contigit illis bono suo frui, non-

dum confidere. *Sen.*

ep. 75.

ⁱ *Hayward*, *Strong*

Helper, chap. 22.

As we are said to

haue lost a thing,

when wee know

not where it is,

though it be safe

still in our owne

custodie.

^k Job 1.9, 10, 11.

tion their sinceritie, as he sometime did ^k *Jobs*, and mouing, yea making them many times to their great discomfort to doubt of it, by perswading them that they are out of Gods way, when they are indeed in it; and out of fauour with God, when they are as much in fauour with him as any; that so either he may, if it be possible, make them grow desperate and carelesse; or else that he may make the way to the heavenly *Canaan* as tedious, toilesome and troublesome vnto them as hee can, when by no force or wile of his hee is able to push or tice them out of it.

That both *sinceritie* therfore may be discerned, and *hypocrisie* discovered, to the consolation of the one, and the confusion of the other: it shall not be amisse here to annex some *Notes*, whereby those that desire to be truly informed of their estate, may be able to iudge of their owne sinceritie, and of the vprightnesse of their heart.

*Notes
of
Sinceritie.*

*Note 1.
Vniuersalitie.*

The first *Note* then of *Sinceritie* may be *Vniuersalitie*: when our repentance and obedience is not partiall but generall, when we are carefull to shunne, not one or two only, this or that sinne, but all knowne sinne whatsoeuer, and to endeavour our selues to walke in all the good waies of God, without exception of any. So it is said of *Iosias*, that ^m hee turned vnto God with all his heart, all his soule, all his minde and his might, according to all that was contained in the Law. And so saith *Dauid* of himselfe, ⁿ I haue refrained my feet, not from one or two, but from euery euill way.

^m 2 *Kings* 23.25.

ⁿ *Psal.* 119.101.

way, that I might keepe thy Statutes. And, ° Then
 (shall I not be confounded, when I haue respect vnto
 all thy Precepts. And, P Therefore doe I esteeme
 all thy Precepts concerning all things to be right; and
 euery wrong way doe I euen abhorre. And hereby
 doth he approue vnto God his sincerity and the
 vprightnesse of his heart with God. q I haue
 kept the waies of God, and haue not wickedly gone
 away from my God. For all his Commandements
 were before mee, and I put not any of his Statutes
 wilfully away from me: But was vpright before
 him, and kept my selfe from mine owne sinne. And
 of Zacharie and Elizabeth it is said, r They were
 righteous in Gods sight, walking blamelesly in all
 Gods Commandements and Ordinances. For as it is
 said of Vices, s Hee that hath any one of them,
 hath all of them. t A foole, saith the Heathen
 man, is free from no fault. u So it is much more
 true of Vertues, * Hee that hath any one of them,
 hath all of them; and consequently, z Hee
 hath none, that wanteth any. For Vices indeed are
 contrary and aduerse one to another; as y False-
 hood is to Falshood, though Truth neuer to Truth.
 z Vices are Extreames, Vertue is the Meane. And
 “ Extreames crosse either other, as well as the
 Meane. And therefore a of them there is some

° Psal. 119. 6.

P Psal. 119. 128.

q Psal. 18. 21, 22, 23.

r Luk. 1. 6.

s Qui habet unum vitium, habet omnia. Sen. de benef. l. 5. c. 15.

t Stultus omnia vitia habet. Idem ib. l. 4. c. 27. Omnia omnibus insunt. Malus quisque nullo vitio vacat. Ibid. c. 26.

u Fraterna enim quadam sibi copulantur necessitudine tum vitia, tum virtutes. Ambr. de Abra. l. 2. c. 6.

* O μὴ τις ἕνα κακόν ἔχει. Crysost. apud Plut. in Stoic. contr. Qui unam habet, ceteras habet. Sen. ep. 95. Didicimus, cui virtus aliqua contingat, omnes inesse. Plin. in paneg.

z Ut si unam virtutem confessus sis, te non habere, nul-

lam necesse sit te habiturum. Cic. Tuscul. l. 2. y Hinc Aristot. prior. l. 2. c. 2. “ Εἰ ἀλλόθεν ἢ ἐκ τῆς αἰτίας οὐ μόνον ἀλλὰ καὶ ἐκ τῆς αἰτίας. Ex falsis falsum, verūq; aliquando sequetur: Ex veris possunt non nisi vera sequi. z Μεσότης ἡ ἀρετὴ τοῦ κακοῦ, τῆς δὲ τοῦ καλοῦ, τῆς δὲ τοῦ μέτρου. Aristot. ethic. l. 2. c. 6. Virtus est medium vitiorum, & utrinque reductum. Horat. epist. 18. l. 1. “ Ai δὲ ἀρετὴ καὶ τῆς μέσης, καὶ ἀγαθῆς ἐστὶν αἰτίας, ἢ ὅτι μὲν καὶ ἀρετὴς. Aristot. ibid. c. 8. Bonum malo contrarium est, malum & bono & malo. a De vitijs ambigitur; quia & virtuti uni vitia duo opponuntur; & vitium vitio tollitur. Aug. epist. 19.

^b See the Spirituall Watch, Point 2. §. 20. & Aquin. infra.

^c *Conflans scitum Philosophorum, Inseparabilitas virtutum. Aug. ibid.*

^d *Habent artes omnes commune quoddam vinculum, & cognatione quadam continentur. Cic. pro Arch.*

^e *Τὰς ἀρετὰς ἀλλήλων ἀκολληθεῖν. Chrysip. apud Plut. & Zeno apud Lactert. ἀπ' ἀλλήλων ἀρρετίζουσιν. Stoici apud Stob. Virtutes individuas esse, & inter se connexas. Apul. de Philos. Individuus est virtutū comitatus. Sē. ep. 68. Omnes inter se nexæ & conjugatæ sunt. Cic. Tuscul. l. 3. Sic copulatæ connexæque sunt virtutes, ut omnes omnium participes sint: nec alia ab alia*

possit separari. Idem de fin. l. 5. Connexæ sibi sunt concatenatæque virtutes, etiamsi vulgi opinione sejunctæ; ut qui unam habet, plures habere videatur. Ambr. offic. l. 2. c. 9. & in Luc. c. 6. Et cognatæ sibi invicem sunt virtutes. Idem offic. l. 1. c. 27. Non singula vitia ratio, sed omnia pariter prostermit; in universum semel vincit. Sen. ad Helv. c. 13. Virtus ergo ubi una ingressa fuerit, quoniam secum ceteras ducit, vitia ibi cadunt omnia. Aug. ep. 29. Prudentia enim nec ignava, nec injusta, nec intemperans esse potest: Fortitudo nec injusta, nec imprudens, nec intemperans, &c. Aug. ibid. & Ambr. offic. l. 1. c. 27. & l. 2. c. 9. & Greg. mor. l. 21. c. 1. ^h Coloss. 3. 12. 2 Pet. 1. 5, 6, 7, 9. ⁱ Una sine aliis nullæ est. Greg. mor. l. 21. c. 1. Nec vera ulla virtus est, si mixta virtutibus aliis non est. Ibid. l. 1. c. 39. ^k 1 Cor. 1. 7. Jam. 1. 4. ^l Perkins on Matth. 5. 48. ^m Iohn 1. 13. 1 Pet. 1. 23.

doubt made (though ^b there need not) by some; but ^c of the other it is generally agreed by all; that as he saith of ^d *Arts and Sciences*, so morall ^e *Vertues* much more, haue a kinde of *consanguinitie* and naturall nearenesse betweene them; they are tied in such an indissoluble band together, that they cannot possibly be seuered or disioyned one from another. And therefore ^f any one *Vertue*, where it entreth, expelleth all *Vice*, & because no one *Vertue* euer entreth alone, but it bringeth euer in somewhat of each other *Vertue* with it. Nor is it so in *Morall Vertues* only, as they are commonly tearmed; but it is so in *Spirituall Graces* also. There is ^h a *Concatenation* as well of the one, as of the other; they are so inseparably lincked and chained together in an holy band, in a diuine league, that ⁱ one cannot, nor will not be without the other. And therefore ^k every true *Christian* hath each sanctifying *Grace* in some measure. ^l As a *Childe*, so soone as it is borne, is a perfect man for integritie of parts and entirenesse of limbes, though not for bignesse and bulke of body: So euer good *Christian* that is indeed truly ^m *regenerate*, is no sooner

foundly

foundly conuerted, but he is in part ^a renewed in all parts, and hath in some degree or other a beginning of all Christian Grace, though hee be not any thing yet neare his ^o due and full growth in any: And ^p hee hath not any as yet consequently, if he wholly want any: As also on the other side againe, if hee haue any one spirituall Grace, he is in some degree freed from ^q euery spirituall Vice. For ^r as Health is in the body, so is Grace in the Soule. ^s As Health freeth from all diseases, according to the degree of it: (for ^t in it also there are degrees:) So sanctifying Grace freeth from all Vices that are contrary thereunto, according to the measure and proportion of it. ^u Nor is a man therefore said to bee in good health, so long as any one disease holdeth him and hangeth on him; ^x nor cleane, while the Leprosie possesseth any one part of him: nor a Saint, (and yet ^y such an one is euery true Christian) ^z so long as any Vice, what euer it be, ruleth and reigneth in him, or hee wilfully lieth and liueth in any one Sinne.

Againe, as it is in Christian Graces; so [†] is it also in Gods Commandements. ^a The whole Law, say they well in the Schooles, is one Copulative. The Law for the sanction indeed is disiunctiue;

ⁿ A new man in euery one. Ephes. 4. 23, 24. Coloss. 3. 10.

^o Ephes. 4. 13, 15.

^p Qui unam habet, omnes habet: & qui unam non habet, nullam habet.

Aug. ep. 29. In quo aliqua harum principalis est virtus, in eo etiam ceterae praesto sunt: quia ipse sibi sunt connexae concretque virtutes. Ambr. de parad. c. 3.

^q An old man put off. Ephes. 4. 22. Coloss. 3. 9, 8. nostra nostra.

^r Quod sanitas in corpore, sanctitas in corde. Bern. de diuers. 16.

^s Sicut ad corporis sanitatem non est satis, ut peste quis, vel pleuritide careat, sed ab omnibus in uniuersum morbis immunis esse oportet: Sic ad animi sanitatem requiritur sordium ac vitiorum omnium

in uniuersum abdicatio. Spin. de iust. Christ. ^t Vise Galenum de sanit. tuend. lib. 1. contra Erasistrati sententiam agentem. ^u Non est cardiacus (Craterum dixisse putato) Hic ager: recte est igitur, surgetque & negabit; Quod latus aut renes morbo teneantur acuto. Horat. serm. 4. 2. c. 3. ^x Leprosus si parte ulla tantum sit immundus, extra castra ablegatur. Hefych. in Levit. 14. c. 13. ^y 1 Cor. 1. 2. & 6. 10, 11. ^z Rom. 6. 2, 6, 7, 12, 14. [†] As ἐν τῷ αὐτῷ νόμῳ ἀδικῶν ἐξ ὧν J. Eustath. in ascet. Et ex eodem Simeon Magist. homil. 1. ^a Lex tota est una copulativa. Illyric. in Clau. Script. & in Gloss. N. T.

for

^b Esai. 1. 19, 20.
Deut. 28. 15, 58, 59.

^c Mark. 12. 33.
Luk. 10. 27.

^d Decalog.

Exod. 20. 2 - 17.

Deu. 5. 6 - 21, 33.

^e Matth. 23. 23.

^f In omni conjunctio, siue copulatio, si unus est mendacium, etiam si vera sint cetera, tota esse mendacium dicitur. Ex omnibus vero que disiunguntur, unum esse verum sufficit. Cell. noct. Attic. l.

16. c. 8. Verum enunciati copulati iudicium pendet ex omni partium veritate; falsum saltem ex una parte falsa. Ram. dialect. l. 2. c. 5.

^g Levit. 12. 8.

Luk. 2. 14.

^h Ezek. 21. 11.

Galat. 3. 12.

ⁱ Deut. 27. 27.

^k Delinquens in parte, in totum reus est. Regula generat.

l. 29. tit. 5. l. 3. Si quis unum custodiat,

& reliqua praevarietur, nihil ei prodest. Amb. in Psal. 123. serm. 13. & Hesych. in Levit. l. 4. c. 13.

^l Deut. 27. 27.

^m Ezek. 18. 10, 11,

for the *Iniunction* it is *Copulative*. The *sanction* runneth in the *Disiunctive*, ^b Either doe thus, or die: the *Iniunction* in the *Copulative*, not, either do this or that; but, Doe both this, and that too. ^c Love God above all, and thy Neighbour as thy selfe. ^d Take the true God alone for thy God: and worship him according to his Will: and use his Name reuerently, and Sanctifie his Sabbaths, &c. And therefore saith our Saviour to the Pharisees, ^e These things ought yee to haue done, and not to haue left the other undone. Now it is a Rule in the *Art of Reasoning*, that ^f in a *Disiunctive*, if any one part hold, the whole is held to be true; in the *Copulative*, if any one part hold not, the whole is held to be untrue. So in a *Disiunctive Iniunction*, if a man perforce the one part, he is freed thereby from the other; the Woman that was enioyned to bring for her *Purification* ^g a paire either of Turtles, or of Pigeons, was thereby bound to bring the one only, shee needed not to bring both: and in the legall *sanction*, ^h hee that doth, dieth not, ⁱ hee that dieth doth not; for no man is thereby bound to both, both to doe, and to die: so doe the one, and yet to endure also the other. But in a *Copulative Iniunction* it is far otherwise; ^k nothing is done to any purpose, if a man obserue not euery part: It is as in a Lease that is grounded vpon many conditions, ten or twentie suppose, any one of them not obserued, make a forfeiture of the whole. He is ^l accursed that per sisteth not in euery thing contained in the Law of God to fulfill it. And ^m though he doe not all these things, saith God by the

the Prophet, if he doe but any * one of them, because he hath done any of these abominations, (for so I take it, the words would be read) he shall die. Yea, Saint James therefore goeth further, and sticketh not to affirme, ° That whosoever keepeth the whole Law, but faileth only in one point, hee is guiltie of the whole. Which words of his yet are not so to be taken † as if * a man in stealing did breake the Commandement of not committing adultery, or in telling a lye, the Commandement of sanctifying the Sabbath: or † as if a man that did at any time of infirmitie sinne against any one Commandement of God, (as † who doth not † oft, euen † the holiest that is?) did stand guilty in Gods sight as a wicked wretch, and one that had no regard at all of any. But his meaning is, that that man that would seeme to make conscience of keeping all the Commandements of God save one, but maketh no conscience, or hath no care of keeping that one, † doth not indeed and truth, whatsoever he may pretend or seeme to doe, make conscience of any, no not of those that in that manner he seemeth to obserue. The reason that the Apostle addeth there is indeed very forcible. It is † the same God that enacted and delivered the whole Law, that hath

Λόγονται μοι ἐν-
δους ἱ) πᾶσι α-
μάρτιας, καὶ ἐν ἑ-
αὐτοῖς ἀπαρτίως
ἐπλήματι, ἐκείνο
ἀπαρτίως τὸν
ἐν δὲ. Marc. de
leg. spir. 135. Ἀρ-
του ὃ πᾶσαν ἀν-
δρῶν νομῶν τῶν
τῆς ἀλλας ποῦλας
βλαβερὰς ἐν-
ταξὶ τῆς ἐνυρεῖ
ἔχουσιν, αὐτὸς δὲ
μᾶλλον οἱ πολέμοι
παρὰ τῶν ἄλλων ἐν-
δον εἶσι. Plutarch.
sympof. probl. lib. 7.
cap. 7.

° Jam. 2. 10.
† Hieron. contr. Pe-
lag. l. 1.

* Quod in ascer.
Eustath. Ως ἐν τῇ
λυσὶ τῆς ματρὸς
τῆς λαοῦς ὅτι
ἐν ἀγῶνι συνδρα-
μῶν. Et Simeon
Logoth. serm. de
virt. & vit.

“ Dod on the De-
calogue.

† 1 King, 8. 46.
Αὐτὸς ὁ θεὸς αὐ-
τοῦ διατάξας τὸν δειπνῶν.
Crates apud Laert.

° Jam. 3. 1. † 1 Ioh. 1. 8, 10. † Nisi enim attenti fuerimus in omnibus
mandatis ejus, fuerintque alia praecepta, alia pro voluntate observata, rectum iustifica-
tionis ordinem non tenemus. Hilar. in Psal. 118. Nulli siquidem servorum licet, ex his quae
Dominus suus imperat eligere pro arbitrio, & quod placuerit assumere, quod displicuerit repu-
diare; & iustitias ex parte audire, ex parte contempnere. Si enim pro arbitrio suo servi Do-
minis obtemperant, neque in eis quidem in quibus obtemperaverint, obsequuntur. Salvia. de
provid. l. 3. † Jam. 2. 11.

○

enjoyed

enioyned one good dutie as well as another, hath inhibited one sinfull act as well as another. If a man therefore for Conscience of Gods will and word, doe exercise himselfe in any one good dutie, he will consequently exercise himselfe in all other good duties that concerne him; because the same God in his Word hath alike enioyned all. If for Conscience of Gods will and Word he forbear or abhorre any one sinne, hee will for conscience of the same word and will of God, forbear and abhorre all other Sinnes; because the same God in his Word hath alike forbidden all. And on the contrarie therefore, hee that doth not either exercise himselfe in euery knowne dutie that concerneth him of the one sort, or is not carefull to shunne euery kinde of euill act of the other sort, doth not either obserue ought in the one kinde, or eschew ought in the other kinde, out of any true care or conscience of his dutie and obedience to God, but for some other by-ends and by-respects. It is a good Rule in the Schooles, *Hee that hath any one sinne remitted, hath all sinnes remitted*: And so, *He that hath sincerely repented of any one sinne, hath repented him of all*. And *he that hath not repented him of all knowne sinne, hath not repented yet of any*. For what is true Repentance, but *a returning againe into the right way*? And how is it possible for a man to returne into the right way, *as long as he wandereth still in any by-path*? Or how can a man repent of this or that particular sinne, because it is contrarie to Gods will, or offensive in his

1 Omnem odit iniquitatem, qui habet hanc gratiam. Bern. Qui autem omnem viam iniquitatis odit, ad universa Dei praecepta corrigitur & emendatur. Ambr. in Psal. 118.

2 Ubi unū aliquid peccatū remittitur, ibi omnia remittuntur. Impossibile est unum sine aliis remitti. Thom. Aquin. sum. p. 3. q. 86. a. 3.

3 Peccata quamvis non sint connexa quantum ad conversionem ad bonū commutabile, sunt tamen quantum ad aversionem à bono incommutabili: & in hac parte habent rationem offensæ, quam per penitentiam oportet tolli. Aquin. ibid.

4 Ex. 18. 21, 27, 28, 30, 32. & 33.

5 Psal. 119. 101.

6 pulsim Palantes error recto de tramite pellit. Horat. serm. l. 2. sat. 3.

his sight, but hee must needs withall repent him of whatsoeuer he knoweth to be in like manner a breach of his Law, and a businesse that he abhorreth? Nor doth that man indeed studie sincerely and out of a loue of God to please him in any thing, that doth not, as the Apostle Paul prayeth in the behalfe of the Colossians, endeouour and strue [†] *to fructifie in euery good worke,* that *he may please the Lord in all things.* ^² He doth not Gods will, saith Saluian well, *but his owne will, that doth it no further than himselfe will:* that doth not by labouring with the Apostle Paul, to keepe “ *a good conscience in all things; † endeouour to approue himselfe and his courses vnto God, as well in some things as in others.* This Vniuersalitie therefore of care and endeouour is a good Argument of Sinceritie. As on the other side it is a shrewd signe of vnsoundnesse and insinceritie, ^³ when men will seeme to make conscience of performance of some good duties, and yet are wholly carelesse and regardlesse of others: or when they will seeme to make conscience of the forbearance of some sinnes, and yet lie and liue in the ordinary practise of others, which yet they cannot be so ignorant as not to know, or so vnmindful, as not to consider to be sinnes. Thus was Herods hypocrisie detected and discovered. He stood in someawe of Iohn, knowing him to be a very holy man: and because hee would be esteemed religious, and would seeme to respect him, ^⁴ *he heard him oft,* and at his motion *did many good things:* yea and it is like enough that

† Coloss. 1. 10.

² Quando seruus ex Domini sui iussis ea facit tantummodo quæ vult, iam non Dominicam implet voluntatē, sed suam. Saluian. de provid. l. 3.

³ Hebr. 13. 18.

† 2 Cor. 5. 9, 11. & 6. 4.

⁴ Sciendum quia quisquis virtute aliqua pollere creditur, tunc veraciter pollet, cum vitijs ex aliqua parte non subiacet. Greg. mor. l. 21. c. 1.

⁵ Mark. 6. 30.

c Mark. 6. 17.

d 2 King. 10. 16.

e 2 King. 10. 28.

f 1 King. 16. 31.

32. 33.

g 2 King. 10. 11.

h Ném. 6. 5. v. 1.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

i 1 King. 16. 31.

j Herod. Clit. 6.

k Philip. Maced.

l 2 King. 10. 31.

m 1 King. 12. 27.

28.

hee outwardly reformed many things amisse, that *Iohn* found fault with, either in his Court, or in himselfe. But yet hee would not leaue the keeping of his *Brothers wife* for all that; and therefore ^c when *Iohn* began to deale plainly with him in that point, he then brake off all, and committed *Iohn* to ward; and made it euidently appeare thereby, that all his former reformation and well-doing, was but in shew only, and for other ends. And hereby also was *Iehues* zeale descried to be vnfound. He made a great shew a while of zeale for God and his worship: and ^d *Ionadab* must needs along with him and see it. He was zealous ^e against *Baal*, that was ^f the ruine of *Abahs* house, and ^g against *Abahs* house, which it was ^h not for his safetie, as he thought, to let stand, or to leaue any remainder of: but ⁱ he gaue way to the *Calues*, though no lesse abominable in Gods sight, and as dishonourable vnto him, because ^k that seemed to be the stay of his estate. And so he shewed thereby that all his *Pietie* was no better than meere *Pollicie*; and that he sought but his owne ends in either. And in like manner when men and women shall be content to reforme their liues, and conforme themselves to the will and word of God in some things, but stand out wilfully in some other things, refusing to practise the like reformation, or to shew the like conformitie in them, albeit they be in heart and conscience conuincd of their dutie therein, it is an euident Argument of vnfoundnesse.

A second Note of Sinceritie is *Vniiformitie*. As an *Vniuersalitie*, so an *vniiformitie* in well doing: when a man keepeth * an equable tenour in his courses and cariage, not *strict* in some things, and *slack* in other, though, it may be, not wholly regardlesse of them; but holdeth an euen hand generally in his care and obseruance of things enioyned him by God. "I charge thee, saith the Apostle to Timothy, that thou observe all these things, without preferring one before another, and that thou doe nothing partially. And saith David, as before, ¹ I haue all thy Precepts concerning all things in esteeme; and I forbear not only, but euen abhorre all wicked waies. And againe, ^m By thy Commandements I get vnderstanding; and therefore I abhorre not some one or two, but each wicked way. His Zeale was not partiall, but indifferently against all. And it is † an euident signe, saith one of the Auncients, that our Zeale is of God, when in like manner wee finde our selues alike affected in regard of all sinne, whatsoeuer God may bee dishonoured by, as well in one kinde as in another.

But on the other side, when men will seeme wonderfull earnest and eager for the obseruation of some of Gods ordinances, maruellous strict and precise in the keeping of some precepts, extreme fiery in their opposition against some enormities, excessiue in their hatred and detestation of some sinnes, yea sometime but supposed sinnes, euen to

Note 2.

Vniiformitie.

* *Virtutem ostendit constantia, & omnium inter se actionum concordia; quando idem semper quis est, & in omni actu par sibi.* Sen. epist. 120. Tunc directi sunt viae nostrae, cum per fuerit in omnia aequalisque custodia. Hilar. in Psal. 119. Omne bonum quod fit propter Deum, in omnibus rebus aequaliter observatur. Quod autem in omnibus rebus non aequaliter observatur, propter homines fit. Autor oper. imperf. in Mat. hom. 45.

"1 Tim. 5. 21. Nō est iusta causatio, cur preferuntur aliqua ubi facienda sunt omnia. Sal. vii. de provid. 13.

¹ Psalm. 119. 128.

True Christianitie esteemeth all alike. Greenham in Psal. 119.

^m Psalm. 119. 104.

† *Et xps multo est adstrictior & maius in rebus delictis.* Psal. 119. 139. *paucos in oculis eius habes. Eustath. in act. 12. q. 165.*

like strictnesse, and are by our Saviour therefore censured for no better than hollow-hearted hypocrites. And assuredly as inequality of the pulse argueth much distemper in the bodie; so this inequality of carriage argueth little soundnesse in the soule. * *It is no true religion or pietie, but dissimulation and hypocrisie, that is not in all things like it selfe;* saith an Author that pretendeth to be Cyprian, though indeed he be ^u not, speaking of some that were very nice and curious, euen to some taint and spice of superstition, of but touching an Image, or tasting ought that had any seeming reference to an Idoll; but were ouer-loose and carelesse of their carriage otherwise. Euery true Christian as he is renewed in part in all parts, so he hath a kinde of *proportionable growth in each part*, as * the Apostle speaketh of the mysticall bodie of Christ in generall. As he is not as a *maimed person*, one that wanteth tongue, or legs, or hands, or some other limbes, but as one that hath a whole entire organick bodie: So he is not as a *monster*, * one that hath the Head or Hand, Backe or Belly bigger than the whole Bodie besides, but hath a comely symmetry of each part with part. As there are ^y *no Dwarfses in Christs Bodie*, none that grow not at all, but stand euer at a stay: So in the Christian soule no Grace doth so stand at a stay while the rest grow, much lesse doe they all so stand at a stay, while some one groweth, that any one should so excessiue outstrip all the rest, ^z that the rest in regard of it should scarce be seene,

Neither

* Ea uero non est religio sed dissimulatio, quæ per omnia non constat sibi. Amor de duplici Martyrio.

^u Turcarum signi de meminit. Quod & obseruauit Pamela. Grav. Cocus, Riuet.

* Ephes. 4. 16.

* Γαστήρ ὅλον τὸ σῶμα. de Cancro Poeta apud Plut. de adulat. Et de Papauere Symphus. enig. 40. Granda uulgi caput est intus sunt membra minuta.

^y W. Bradshaw.

^z Ut membri unius totus homo quasi latius videatur, uti Petron. in Satyr.

• Πάντες ἐστὶν
 εὐσεβεῖς τῷ κα-
 τὰ μὲν ὁμοίαν
 λαν καὶ ἐν ἑαυ-
 τῷ καὶ τοῖς ἄλλοις
 λαν ἀμειψίας, ὥς
 ἵνα θρηνησώμεν,
 ὁμοῦ ἵνα ἐνείκω-
 μεν. Καὶ οὗτος δὲ
 ἀγαθὸς ὥς ὁ τρεῖς
 πρὸς, ὁμοῦ ἢ δια-
 τάσεις, ὥς ἢ ἐκεί-
 να ἀποκτελέει.
 Greg. Naz. in
 apolo.

• Τὸν θυμὸν τοῖς
 πολλοῖς ὡς περ θυ-
 εῖον ἀφίστημι, μι-
 σσησόμενοι ὑπο-
 κολιζόμενοι. Plut.
 de iracund. Ἀλλ'
 δεῖ μὴ λανθάνω-
 μεν ἑαυτοὺς ὅτι τὸ
 καὶ δὲ καὶ μωχλη-
 εῖας, ἀλλὰ τὸ πρὸς
 ἡμᾶς ὑπὸ φιλαυ-
 τίας πρὸς, ὥς μισο-
 πονηρίας, πρὸς ἐμ-
 λοιδόοι καὶ δεδοι-
 κότες. Idē de tran-
 quill.

• Matth. 23. 23.

Luk. 11. 42.

• Matth. 23. 24.

• Quomodo autē i-
 autā γὰρ ἀλλ' ἐν
 Proverbis Græco
 dicitur.

• Quanta damna-
 tio à damnis dā-
 nari? Author de
 singul. Cleric.

• the abhorring of mens persons for them; but haue nothing the like intention of zeale and seruour in other matters, though of as great moment, or against other sinnes, though no lesse hainous than those; albeit they will not seeme wholly carelesse or altogether re- gardlesse either of the one or of the other: And especially when men will seeme to be so double diligent in lesse matters, things of ce- remonie and circumstance onely, when they are but negligent the whiles in far greater; very strait-laced in the one, but ouer-loose-girt in the other: It is a shrewd argument that their hearts are not vpright in either: but that they are car- ried away with • some corrupt humour or o- ther, *selfe-loue, or emulation, or vaine-glory, or the like*, that shrowdeth it selfe in the habit of pietie and Zeale. Thus our Sauour discovered the hypocrisie of the *Scribes and Pharisees* in his time. • *Woe be vnto you Scribes and Pharisees, hypocrites, saith our Sauour; for you tithe Mint and Anise, and Cummin, and euery kinde of Pot- herbe; but iudgement, mercie, fidelitie, and the weightier things of the Law yee neglect; yee straine at a Gnat, and swallow a Camell.* They were very precise and curious in paying their Tithes, euen of trifles; (wherein they shall one day rise in iudgement against not a few Christi- ans, and condemn them therein, though themselues to be condemned) and in some other like busineses of lesser moment; but in other matters more weightie they shewed nothing the like

like strictnesse, and are by our Saviour therefore censured for no better than hollow-hearted hypocrites. And assuredly as inequality of the pulse argueth much distemper in the bodie; so this inequality of carriage argueth little soundnesse in the soule. * *It is no true religion or pietie, but dissimulation and hypocrisie, that is not in all things like it selfe;* saith an Author that pretendeth to be Cyprian, though indeed he be ^u not, speaking of some that were very nice and curious, even to some taint and spice of superstition, of but touching an Image, or tasting ought that had any seeming reference to an Idoll; but were ouer-loose and carelesse of their carriage otherwise. Euery true Christian as he is renewed in part in all parts, so he hath a kinde of *proportionable growth in each part*, as * the Apostle speaketh of the mysticall bodie of Christ in generall. As he is not as a *maimed person*, one that wanteth tongue, or legs, or hands, or some other limbes, but as one that hath a whole *entire organicall bodie*: So he is not as a *monster*, * one that hath the Head or Hand, Backe or Belly bigger than the whole Bodie besides, but hath a *comely symmetry* of each part with part. As there are ^y *no Dwarfses in Christs Bodie*, none that grow not at all, but stand euer at a stay: So in the Christian soule no Grace doth so stand at a stay while the rest grow, much lesse doe they all so stand at a stay, while some one groweth, that any one should so excessiuely outstrip all the rest, ^z that the rest in regard of it should scarce be seene,

Neither

* *Ea vero non est religio sed dissimulatio, quæ per omnia non constat sibi.* Autor de duplici Martyrio.

^u *Turcarum siquidè meminist. Quod & obseruatum Pamela. Graui. Cocui, Riuet.*

* *Ephes. 4. 16.*

* *Γαστήρ ὅλον τὸ σῶμα.* de Centro Poeta apud Plut. de adulat. Et de Papauere Symphus. anig. 40. *Granda mihi caput est intus sunt membra minuta.*

^y *W. Bradshaw.*

^z *Ut membri unus totus homo quasi lacrima videatur, uti Petron. in Satyr.*

Signes of Sinceritie.

Neither is a *Christian man* like a new *upstart Courtier*, who because he is not able to furnish himselfe all ouer compleatly at first, is faine to weare his apparell vnfitable in the severall parts of it. Yea rather, as it is an argument of *affectation of wealth* when men goe well and richly apparelled, in some one part of their apparell, but haue not the rest futable and correspondent thereunto: so it is an argument rather of *affectation of holinesse*, than of *true holinesse* indeed, when men are so vnequall and vnfitable in their courses and dispositions, in some one or two things demeaning themselues as exceedingly restrict, but in many others, or the most things againe as remisse; when their care and conscience in some things, is not in some sort proportionable and correspondent to that that they make shew of in other things: Nor doth the one proue, much lesse make a man the richer; nay it hindereth rather, and is a meanes to cast him more behinde hand: nor doth the other proue, much lesse make a man truly religious; nay it hindereth rather, while with a generall neglect of growth in, or regard of other good duties, a mans studie and care is wholly set and spent vpon some one particular that hee pleaseth himselfe in; as where the matter that should nourish and support the whole bodie, is conueighed all to some one part, not so much to feed it, as to feed a wen that groweth vpon it.

* Τῶν προφορῶν
οἱ προσωποποιεῖσιν
πάντων ἐν μὲν
λοῦ πίνονται διὰ
τὴν ὑπερηβολήν.
Plat. de profect.

Note 3.
Vbiq̃uitie.

A third *Note of Sinceritie*, is *Vbiq̃uitie*: when a man is in some measure alike in all places, as well

well ^c in bad company as in good, in priuate as in publike, in Church, out of Church, at home and abroad. To this purpose it is that *David* saith of himselfe; ^a *I haue set the Lord alwaies before my face.* And, ^b *All my waies are in thy sight.* As ^c *all Gods waies in his sight; so all his waies in Gods sight:* and therefore wheresoeuer he was, as ^d being euer in Gods eye, he endeouored to approue himselfe vnto God. Those things that are naturall follow a man whithersoever he goeth, and accompany him constantly wheresoeuer he become. ^e *Change of place, saith the Heathen man, causeth not any change of minde.* As it is with the motion of the heart and the lungs in the bodie; they are of themselves beating and stirring wheresoeuer a man is, or whatsoeuer he is about, and it is painefull to a man therefore to restraints the worke of them, or to hold his breath for any time: so it is a good signe that godlinesse is growne to a kinde of connaturalnesse with vs, when our religious disposition continueth with vs in all places, and is in some sort working in vs, wheresoeuer we are: so that it is with vs, as with *David* it was, who saith of himselfe, that ^f howsoeuer he had purposed to forbear speaking of ought that was good while he was in companie with some wicked, and some prophane ones were in presence, yet it was *no small paine to him*, and he was hardly able to restraints or to containe himselfe. It was with him as it was sometime with *Jeremie*, in somewhat the like case, but of greater necessitie;

P

when

^c Bonus non fuit, quem malorum prauitas non probauit. Greg. in Euang. 38. Neque enim perfectus bonus est, nisi qui fuerit et cum malis bonus. Idem in Ezech. 11. h. 9. ^a Psal. 16. 8. ^b Psal. 119. 163. ^c Psal. 18. 22. ^d Prov. 15. 3.

^e Caelum, non animum mutant, qui trans mare currunt. Horat. l. 1. ep. 11. Hinc Socrates; Quid miraris peregrinationes tibi non prodesse, cum te circumferas. Sen. ep. 28.

^f Psal. 39. 1, 2, 3.

z Jerem. 20. 9, 10.

^a Strangulat inclusus dolor, atque aestuat intus: Cogitur & vires multiplicare suas. Ouid. trist. 5. 1. Quodque magis tegitur, tanto magis aestuat ignis. Idem met. 1. 4.

ⁱ Ester 2. 10.

^k Οὐ παύσαν το
θεῶν φιλοσοφίαν, ἡ δὲ παύσαται, ἡ δὲ πᾶσι, ἡ δὲ πᾶσι. ἀλλ' ὅτι, καὶ οἱ, καὶ ἐφ' ὅσων. Greg. Naz. ad Eunom.

^l Εἰ δὲ διακτυλῶ θεῶν εἰκόνα μὴ σεβέσθην. Pythagoras.

^m Matth. 7. 6. Huc illud monitum Pythagoreum, Σίπτον οἱ ἀμύδα μὴ ἐμείλας. Plut. pedag.

ⁿ Quomodo de Platone Plut. de adulat. Εἰ δὲ εὐερεκέως οἱ εἰς Ἀγαθὰ, καὶ οὐ εὐερεκέως Διονύσιον οἱ εὐερεκέως Δίονα.

^o Jerem. 1. 17.

^p 1 Cor. 9. 17.

when he saw what euill entertainment the word of God found with the most, ^q he had once resolved he saith, *not to mention Gods Name any more* to them; but he could not for his life keepe long that his vnwarrantable resolution; Gods word was as a fire in his brest, and as a flame ^b shut up in his bones, so that he soone grew weary of it, and he could not by any meanes keepe it in. Not that at all times and in all places men are bound ⁱ to discover themselues in this kinde, or ^k to maintaine matter of religious discourse in all companies. It was one of Pythagoras his precepts, that ^l a man should not beare Gods Image or Name about him *on the Ring* that ordinarily hee wore. And ^m holy things, saith our Saviour, *are not to be offered vnto Dogs, nor pearles cast before Swine.* No: we must be warie where and before whom we speake; and take heed how by our indiscreet cariage in such kinde we wrong religion it selfe, and make it ridiculous. But that euen ⁿ among such we retaine still a religious disposition; and the restraint of good employments be grieuous vnto vs, though no necessitie lie vpon vs, as vpon ^o Ieremia there did, hauing no iust opportunitie for such imployment at the present; which may be a meanes to seake vp our sinceritie vnto vs. In like manner when we shall be religiously affected, not when we are in the Church onely, or about some solemne part of Gods seruice, (at which time the solemnitie of the action, and the very sight of others enforceth a kinde of con-

formitie

formitie and outward semblance of holinesse on those many times that are most prophane,) but euen out of the Church also, and out of Gods solemne seruice, euen when we are about our ordinarie affaires: Nor when we shall be in the presence only of others, either good or bad, familiars, or strangers, but when we shall be retired also and alone by our selues.

For a true Christian is, as the Heathen Philosopher saith of a good man, like *a Cube* or a *Square*, or, if you will, like a *Die*, that falleth alike euery way, and keepeth the same site, wheresoeuer or which way soeuer you seat it: He is as *Gold*, saith *Chrysostome*, which cast you it into the *Fire*, it will *not waste*; lay it you in the *water*, it will *not rust*; it will retaine still it owne puritie, wheresoeuer it be kept.

But on the other side, when men are like the *Chameleon*, readie to change their hue with euery one that they company or conuerse with; like the *Polypus*, that resembleth euery stone that it sticketh to; like the *Water* that conformeth it selfe easily and instantly to the shape

chameleon, redditque quemcumque proxime attingit. Plin. hist. nat. l. 8. c. 33. & Solin. polyhist. c. 43.
Πολύποδες γένος ἰσὰ πολύποδες, ὅς ποτὶ πύργῳ, τῷ ἢ ἐμυλῆσιν, τοῖς ἰσὺν ἐξ αὐτῆς. Theogn. apud Plut. de amic. Polypus enim colorem mutat ad similitudinem loci. Plin. l. 9. c. 29. Ὅτι τὸ χροιάς αὐτῶν ἀποκρίσθαι πύργους ἐμυλῶν. Plut. caus. nat. q. 19. Hinc & Pindar. Horatius dicitur χροιάς ἡμετέρας ἰσοῦν ποσειδάωνος; πύργους πολίνοισιν ἐμυλῶν. Ibid. & de solert. anim. Ἀλλοτὶ ἀλλῶν χροιάς, καὶ πολλὰς μεταλαμβάνον χροιάς, ὥστε τὰς αὐτῶν πατρῶν οἱ πολύποδες, αἷς αὐτῶν ἐμυλῶσιν. Greg. Naz. de sede constant. Contra Phocylid. Μὴτ' αἷς πύργους πολύπους καὶ χροιάς ἀμύβου. Et Ion. Σπυρῶ μεταλλάττει πολύπους χροιάς. Athen. deipnosoph. lib. 7. Εἰς ἀλλῶν χροιάς ἀλλὰ τύπον, ὥστε τὸ μεταβάλλειν ὑδὸν, ὥστε ἄλλων αἷς καὶ μεταχρματίζουσι τοῖς ἀποκρίσθαι. Plut. de adulat.

• Αἰεὶ δὲ ἡ μάστις παύτως πορεύεται καὶ ἐπὶ ἀρεταῖς ὅγ' αἱ ἀγαθὰς ἀληθείας καὶ τρυφῶν. Arist. eth. l. 1. c. 10. & Rhet. l. 3. c. 11.

• Τὸ χρῶμα, καὶ ὑπόστασις ἐμυλῶν, καὶ οὐκ αὐτὴ ἐν ἑαυτῇ ἔχει τὴν οὐσίαν, ἀλλὰ καὶ οἱ χροιάς τῶν ἐμυλῶν, οὐκ ἀπὸ τῶν χροιάς, ἀλλὰ ἀπὸ τῶν χροιάς. Chrysost. l. 6. par. 42.

• Ὅτι ὡς τὸ χρῶμα, οὐκ αὐτὴ ἐν ἑαυτῇ ἔχει τὴν οὐσίαν, ἀλλὰ καὶ οἱ χροιάς τῶν ἐμυλῶν, οὐκ ἀπὸ τῶν χροιάς, ἀλλὰ ἀπὸ τῶν χροιάς. Plut. de adulat. Colorem mutat subinde Chameleon.

Ἦ δὲ οὗτος μοῖρος
ἐπαύρα τὸν παρ-
εῖτος εἰκόλ. Greg.
Naz. in Athanas.

Ὁ κοῖτις ἀν-
εστῆσαν ἢ ποδῶν
κώπορ. Idem ib.
Κώπορὸν πᾶσι ἐ-
στῆσαν, εἰς ἃς αὐτῶν
ἢ εἰς τῶν τῶν
αὐτῶν. Lucian. Pseudo-
log.

* Hi quibus scepterū
& chlamydem in
scena fabule assign-
nant, cum presente
populo elati incesse-
runt & colubinati,
simul exierunt, ex-
calceantur, & ad
staturam suam re-
deunt. Sen. ep. 76.

* Quidam alternis
Vatibus; alternis Ca-
tones sunt. Sic ma-
ximè coarctantur a-
nimus imprudens:
alius prodit atque
alius; & quo tur-
pius nihil iudico,
impar sibi est. Sen.
ep. 120.

and fashion of euery thing that either it is pow-
red into, or that is dipped in it; or like *Pi-
ctures* cunningly and curiously drawn, that
seeme to turne their eyes euery way, and to fixe
them on euery one that commeth in the way, or
that casteth his eye on them; can be religious a-
mong such, and prophane among other such, be
such euer as the company is that they are in: Or
like the *Buskins* anciently vsed in *Tragædies*,
that would serue either leg alike; are as fit for
one societie as for another: Or like the *Plaiers*
that vsed them, such as acting Princely parts,
weare royall apparell, keepe state, and demeane
themselues grauely and soberly so long as they
are in publike view vpon the stage; but when
they haue done acting, are no sooner off the
stage, but they passe presently into another, a
cleane contrary, habite, retaine neither prince-
like behauiour nor apparell, but are most beg-
gerly, base and debauched, either in priuate by
themselues, or among their companions like
themselues: In the Church and publike assem-
blies, cary themselues very deuoutly, and in the
presence of others affect a shew of religion, but
out of the congregation are farre from all shew
of godlinesse, or in their priuate conuersation
haue little or no care at all of ought in that kind;
it is a sure signe of no soundnesse at all in such
as be *so* variously affected: acting like those
Stage-players, sometime one part, and some-
time another, as either by others they are assig-
ned them, or as the places that they are put vp-

on them for the present. ¹ *It is no true deuotion,* faith *Lactantius*, that leaueth a man at the Church-doore. Where religion is not shewed in the actions of a mans life, in the course of his calling, as well as in the congregation and in his Church-service, *Such* ² *religion* (Saint *Iames* saith it,) is but vaine and vnsound. Nor is that religion any better that affecteth view and sight, that loueth to be seene; (it was the *Pharisees* deuotion ³ that did all so as men might see what they did:) that is loud and talkatiue in company, silent in secret, in presence of others operative, idle in priuate. As the Heathen man saith of one that ^b neuer wept or mourned for her mother, but when there was some bodie by to see her; ^c *He mourneth not heartily that affecteth to bee seene mourning, and mourneth not therefore but where some may see it: He mourneth indeed heartily, that mourneth then when there is none by to take notice of it, and to beare witnessse that he mourneth.* So in this case, he is not sincerely religious, that affecteth to haue his religion seene, and that neuer therefore carieth himselfe religiously, but where others are by to take notice of it: he is truly religious that is carefull to cary himselfe religiously, and is frequent and diligent in holy duties, euen then when hee is alone by himselfe, as well as when he is in the presence and company of others; that ^d *conuerseth so with men*, saith the Heathen man, as if God ouer-looked him, *communeth with God* so euen in priuate, as if men ouerheard him. And certainly, howsoeuer it be true

¹ *Non est vera religio, quæ cum templo relinquatur. Lactant.*

² *Iam. 1. 26. Spiritus mortuus perit.*

³ *Matth. 6. 1. & 23. 5.*

^b *Amissum nō flet, cum sola est, Gellia patrem: Si quis adest, fuisse profluit lachryma. Martiale, epig. 34. lib. 1.*

^c *Non dolet hic, quisquis laudari, Gellia, querit: Ille dolet verè, qui sine teste dolet. Ibid. Testes doloris quisquis capiat, laud dolet.*

^d *Sic vive cum hominibus tanquam Deus videat: sic loquer. cū Deo, tanquam homines audiant. Sen. epist. 10. Præceptum est Philosophiæ: Sic loquendum esse cum hominibus, tanquam Dijs audiant; sic cum Dijs tanquam homines audiant. Macrobi. Saturn. 1. 1.*

- *Epheſ. 4. 11, 12.*
13. Pſal. 29. 9.
 • *84. 1. & 84.*
7, 10.
 • *1 Theſſ. 5, 20, 21.*
Pſal. 27. 4. &
122. 1.
 • *Pſal. 89. 7.*
Hebr. 4. 12.
1 Cor. 14. 24, 25.
 • *Matth. 18. 20.*
 • *28. 20.*
 • *2 Sam. 23. 2.*
 • *Pſal. 42. 1, 2, 3, 4.*
 • *43. 4. & 63.*
 • *1, 2. & 84. 2.*

• *Matth. 6. 6, 18.*

Note 4.
Perpetuitie.

*in Qualitatis vera
 minor permanet :
 falſa non durant.
 Sen. ep. 120. Per-
 petua ac ſolida ſunt,
 que vera ſunt : ſi-
 mulata non perfeve-
 rant. Ambr. offici. d. 2.*

c. 22.

• *Pſal. 119. 112.*

• *Pſal. 119. 117.*

indeed, that ^e the publike Service is of excee-
 ding great benefit, and therefore ^f highly to be
 eſteemed, as ^g hauing a more powerfull, liuely
 and effectuall worke of the Spirit in it, and ^h a
 more ſpeciall bleſſing of God promiſed and an-
 nexed vnto it; in regard whereof, *Dauid* though
 a man ⁱ full of the Spirit of Grace, yet could not
 during his exilement content himſelfe with his
 owne priuate meditations and deuotions, but
^k longed exceedingly, and prayed moſt instant-
 ly to haue free libertie of acceſſe againe to the
 publike aſſemblies of the *Saints*: yet when vpon
 a mans ſicke or death-bed *Satan* ſhall be buſie a-
 bout him, and calling his ſinceritie in queſtion, a
 man may in ſuch caſe be more comforted, and
 receiue better aſſurance of his ſinceritie, by con-
 ſideration of his frequencie and diligence in ho-
 ly duties in priuate, becauſe in them there can be
 leaſt danger or ſuſpicion of hypocrisie, ^l which
 none but God and his owne ſoule hath beene
 priuie vnto, than by all that hee hath performed
 either publikely or priuately in the preſence of
 others.

A fourth Note of Sinceritie is Perpetuitie,
Conſtancie, permanence, continuance: when we
 are not godly and religious by fits and ſtarts on-
 ly, vpon ſome ſpeciall and extraordinary occa-
 ſions, but ^m in a conſtant and continued courſe,
 at all times, euen when ſuch occaſions ceaſe.
ⁿ I haue applied my ſelfe to keepe thy Commande-
 ments continually, ſaith *Dauid*: And, ^o I will de-
 light my ſelfe continually in thy Commandements,

which

Signes of Sinceritie.

III

which I loue. And, ^p Blessed is the man, that feareth continually; saith Salomon. This constant delight in the word of God, this constant applying of our selues to the doing of the will of God, this continual standing in awe of God, is a sound note of sinceritie. But ^q when men seeme to be so affected only vpon some extraordinarie occasions, and when those are once ouer, all is gone againe, it is a shrewd signe that nothing was euer sound or sincere with them. And this well weighed will easily discover the vnsoundnesse of many sorts that yet make a great shew for a season. Some at the first hearing of the Word seeme to be wondrously affected and ravished with it. The noueltie and the strangenesse of the Doctrine deliuered, (as they say at Athens, ^r We will heare thee once againe, because thou tellest vs of new Doctrine, such as we neuer heard of before;) or the eloquence and powerfull deliuerie of the Preacher, (some^t Apollos, it may be, or some^t son of Thunder; ^u one that speaketh so as they neuer heard man speake before;) or the consideration of such ^x glorious matters as are in it propounded, of an heauen and an happinesse, and blessednesse beyond conceit, and without end; may much affect euen a naturall man, at the first hearing especially, and make him to be wondrously delighted in it: and yet may the Word haue no sound or sauing worke on him: all may proue but a flash, and so be by and by gone againe.

^y Those that receiue the seed on the stony ground, heare the Word at first with some delight, but shortly

^p Prov. 28. 14.

^q Magnā rem putamū homine agere. Præter sapientiæ nemo unum agit: cæteri multiformes sunt, modo frangi videntur & graves; modo prodigi & vani. Mutamus subinde personā, & contrariam ei sumimus quam eximus. Sen. epist. 120.

^r Act. 17. 18, 19, 32.

^t Act. 18. 24.

^u Mark. 3. 17.

^v Matth. 7. 28; 29.

Iohn 7. 46.

^x Hebr. 6. 5.

^y Matth. 13. 5, 20,

21. & 8. 6, 13. Que

simulata sunt diu-

terna esse non pos-

sunt, sed tanquam

ad tempus videntia,

cuius decidit. Quod

fictum est, in princi-

pio vernat, in pro-

cessu tanquam flos-

culus dissipatur &

solvitur: quod au-

tem verum & sin-

cerum alta radice

fundatur. Ambr. de

offic. l. 2. c. 22.

ly after they dwindle and wisher away, because they want root. This their delight is not permanent, because the Word had no root in them. Yea thus, as ^a a reuerend *Diuine* well obserueth, and ^b an *Heathen* man also in effect the same long before him, as some are said to be *Sea-sicke*; so others may be said to be *Sermon-sicke*. Sea-passengers that doe not well brooke the Seas, so long as they are vpon the water, are faint and sicke, and out of frame, so as that they thinke they shall sure miscarie with it, they make account to die no other death; but when they haue gotten on land and reposed them a while, they are as well againe as euer they were. So is it with some meere naturall men sometime at a Sermon. Hearing some powerfull *Diuine*, that striketh somewhat home with them, that *thundreth and lightneth*, as he said that ^c *Pericles* did, their minde is troubled, and their conscience touched, and their soule melteth, and they grow heart-sicke, and haue much inward remorse, and begin to bethinke themselues of taking a new course; but no sooner the Sermon is done, and they are come out of the Church, and haue taken a little the fresh aire of the world againe, but all is ouer and gone, they are restored to their wonted estate, and retired to their former courses againe. It is with them, as with those that haue ^{*} taken a small quantitie of some purging *Physicke* be-

^a Greenb^d obseru. title Sermons.

^b Quidam ad magnificas voces excitantur, & transcunt in affectum decentium, alacres vultu & animo: nec aliter concitantur, quam solent Phrygiⁱ tibicinis sono Semiviri, & ex imperio furentes. Rapiunt illos instigatq; rerum pulchritudo, non verborum inanium sonitus. Inuat protinus, que audiunt facere. Afficiuntur illi; & sint quales iubentur, si illa animo forma permaneat, si non impetum insignem protinus populus bonestis dissuasor excipiat. Pauci illam, quam conceperant, mentem domui perferre potuerunt. S^c. epist. 108.

^c De quo Aristophanes Acharn. Est spatz, iⁿ Regia, συμμετρ^{ος} & Ε^{στ} λ^αστα. Fulminabat, tonabat, permiscibat Gracia. Cic.

Orat. Unde & Olympius dictus est. Plut. Pericle. * Ο' ἐλλήκορος ἀρχὸν τῶ καὶ περὶ ἐγὼ τὸ ταπεινὸν & ὄγκον. ἢ ἢ ἐλαττω τὸ μεγαλ^{ος} δόξ^{ος}, ταπειν^{ος} μ^η, ἢ δὲ καὶ ταπειν^{ος}. Plut. sympos. problem. 1. 3. c. 8.

neath the due *dosis*, enough to stirre and trouble them, but not enough to purge or to worke ought out of them. You may see some such thing in *Felix*, ^d when he heard *Paul* discourse very powerfully (as right well he could) of *injustice, righteousness, repentance, and the iudgement to come*, he was cast into a trembling fit withall for the present: and not able well to brooke either the matter of his doctrine, or the manner of his deliuerie of it, he caused him to breake off; but that he was neuer the better for it afterward, appeareth hereby, in that notwithstanding it ^e he persisted in his accustomed *bribery*, and other the like corrupt courses. Againe thus some for a brunt at their first comming on to the profession of religion, hauing some speciall motiue to incite them thereunto, seeme very *feruent* and *zealous*, euen ^f *seething hot*, as the word is; but after a while proue ^g *luke-warme*, and at length euen ^h *key-cold*: ^{*} like *Snailles* that thrust out as it were a long paire of hornes before the; but pull them instantly in again, as soon as they meet with ought that opposeth: like *Peter* that would needs be ⁱ *fighting and slasing* at the first, but shortly after ^k *fled away*, *left him*, yea ^l *denied* and forswore him, whom he was so forward to fight for before. But he presently after ^m *repented*, and came on againe, and so ⁿ *continued*, which these doe not. His foule fall was but for a fit, a fit of infirmitie it was onely in him. Whereas on the other side, their fierce forwardnesse is but for a fit, a sudden fit of heat

^d Act. 24. 25.

^e Act. 24. 16.

^f *Zoritis* τὸς πυρῶν. Rom. 12. 12. *seruidi*.

^g *Tepidi*. Apoc. 3. 15, 16.

^h *Frigidi*. *Qualis* Balduinus ille Cantuariensis, ad quem Urbanus PP. Baldvino Monacho seruentissimo, Abbati calido, Episcopo tepido, Archiepiscopo remisso. Givald. litter. Camb. 1. 2. c. 14.

^{*} *Greenham* p. 2. c. 51. §. 5.

ⁱ John 18. 10.

^k Matth. 26. 56.

^l Matth. 26. 70, 72. 74.

^m Matth. 26. 75.

ⁿ Act. 5. 41.

it John 21. 18, 19.

o *Nuper me amici
cujusdam languor
admonuit, optimos
esse nos, dum infir-
mi sumus. Quem
enim infirmum aut
avaritia, aut libido
solicitat? Non amo-
ribus servit, non ad-
petit honores, opes
negligit, & quantu-
lumcunque, ut reli-
cturus, satis habet.
Tunc Deos, tunc ho-
minem esse se me-
minit. Invidet ne-
mini, neminem mi-
ratur, neminem de-
spicit, ac ne sermo-
nibus quidem ma-
lignis aut attendit,
aut alitur, &c. In-
noxiam in posterum,
si cōt. regat evadere,
beatamque destinat
vitam. Utinam ta-
les esse sani perseve-
remus, quales nos
futuros profitemur
infirmi. Plin. epist.
26. lib. 7.*

† 109. l. 5. *At. 27.
19, 38. - jactu deci-
dere cepit Navita
cum ventis, imita-
tus castora, qui se
Eunuchum ipse fa-
cit cupiens evadere
damno. Juvenal. sat.
12.*

* *Plerique futuri supplicij metu peccatorum conscij poenitentiam petunt: qui videntur malo-
rum petisse poenitentiam, bonorum agere; & ipsius poenitentiam agere poenitentiae suae. Ambr.
de poenit. l. 1. c. 9. † Psal. 78. 34-37. ‡ Apud Spinaum alicubi mi malè memini.*

it is onely in them. Thus many againe, as an
Heathen man also hath observed, when they
lie deadly sicke, oh then they seeme wondrously
well affected, they are very sory for their sinnes,
seeme even to hate & abhor them, very deuout
and frequent in prayer to God, taxing and cen-
suring themselves for their former carelesnesse
in that kinde, and now if God would vouchsafe
to continue life, and restore health to them, they
would be new men, leaue their sinnes, and their
former lewd courses, and leade another man-
ner of life than euer they did. But it is with
them, as it is with Sea-men sometime in a
storme, that out of feare of danger and desire of
safetie^r cast all that euer they haue ouer-boord,
which when the storme is ouer, they strue and
labour as fast, if by any meanes they can, to get
vp againe. * When they are once free from that
feare, that before affected them, they returne to
their former courses afresh, as if it repented them
now that euer it had repented them of them.

¶ *When God slew them, saith the Psalmist, then
they sought him, and returned, and enquired after
God early. But they flattered him only with their
mouth, and lied vnto him with their tongues. For
their heart was neuer upright with him, neither
were they stedfast in his Covenant. And therefore
well did^r the Emperour Sigismunds Confessor
answer him, when being in a sore fit of sicknesse,*

and

and hauing made many goodly faire promises and protestations of future reformation vpon recouery, and amendment of life, he desired of him to be informed, whereby he might discerne whether such his *repentance* were *sincere*; If, quoth he, *you be as carefull to make good in your health, what you now promise, as you are forward now in your extremity to promise.* And in like manner is it with many others in some outward danger & distresse. *Ionaes* sea-men distressed by that sudden and strange storme, ¹ *Call euery one on his God,* then euery man to prayer, a man would thinke no deuouter men againe in the world; but when the danger is once ouer, nothing but swearing and swaggering, blaspheming and tearing of that Name, that before so reuerently they inuocated, none prophaner than some of those that a little before seemed so deuout. It is that which God complaineth of in *Iudah* and *Ephraim*: ² *O Ephraim what shall I doe with thee? or how should I deale with thee, O Iudah? for your goodnesse is as a morning cloud; and as the early dew it goeth away.* No longer than Gods hand was heauie vpon them, & the night of his wrath did in fearefull manner ouer-spread them, was there any shew at all of goodnesse or godlinesse to be seene in them. A particular and pregnant example of such cariage wee may see in the Inhabitants of *Ierusalem*: Their Citie was ³ *besieged* and begirt by the *Chaldeans*, and in great danger to be surprised. Hereupon ⁴ *admonished by the Prophet,* they repent them of some sinnes,

¹ Iona 1. 5.

² Hosb. 6. 4.

³ Ierem. 34. 1.

⁴ Ier. 34. 7, 9, 10.

7 Ier. 34. 15, 18.

8 Sic Abraham Genes. 15. 10. Hinc

כרת ברית

Scindere fœdus: sicut, icere, seruire Latinis: à porco percussio. Unde tamen perpetuam volunt Fœdus mancipiis: cui fit עבד ליהוה, Ut & Fœdus magis ליהוה.

9 Ierem. 37. 5.

10 Ierem. 34. 11, 16.

11 Psal. 78. 57.

12 Maximum indicium est male mentis fluctuatio, & inter simulationem virtutum, amoremque vitiorum, assidua iactatio. S. ep. 120.

13 Psal. 78. 8.

14 Νεφελας, seu Σινικα, seu νεφελος.

M. Anton. vita sue

lib. 7. Sigillaria, que

per se animam verticillis quibusdam

ac nervis moventur.

Cassian. ad Pers. sat. 5.

Ducis ut alienis

mobile lignum. Horat. serm. lib. 2.

sat. 7. Hinc Athen.

dipnosoph. lib. 9. scite

admodum ait Otos

aves saltatrices &

imitatrices, eis τὸ

ἐπ' ἐμὸν βλεπόντων

scilicet. Quod inter-

preca hand e affecit.

reforme some abuses, 7 renew their Couenants with God, seale it vp with a solemne sacrifice;

2 cutting a calfe in twaine, and passing betweene the two sides so sundred: But no sooner was 3 the siege broken vp, and the Citie releued by the accesse of some aids from Egypt, but 4 they returne againe to their wonted bias, slipping away, and 5 starting aside like a deceitfull or a slippery bow, as the Psalmist speaketh of the Israelites, whose 6 inconstancie also hee maketh an

Argument of their insinceritie. And what hee saith of one sort of them, may be well said of them all. 7 They had not set their heart aright, and therefore their spirit was not constant with God.

Their religion and deuotion is but as the motion of a Wind-mill driuen with the Winde, that maketh grist no longer than the Winde bloweth vpon it: or as the motion of 8 an Image that goeth with a deuice, that stirreth no longer than the force lasteth of the screw or the spring that setteth it a stirring. And that is the difference betweene Naturall and Artificiall motions: the motion of the pulse, and the breath in mans bodie, and the motion of an Image, or a Mill, and the like: a free motion and a forced one. The ground of the motion in the one is from within, of the other from without: there is some stresse and straining required to the staying of the one; and there is some like stresse and straine required for the stirring of the other: & the one therefore stirres constantly till it be staid; the other staies and standeth still till it be stirred: and when that force

force and stresse is gone, the one again stirs, when that force and stresse is gone, the other againe stayeth. The motion of the godly, in the good waies of God, is like the *pacing of a beast broken and brought to a true pace*, or *naturally ambling* of it selfe, hee keepeth to his pace constantly, and though he may be forced out of it, yet he doth nothing so well with it, "nor is it for his ease, but hee is euer and anon making offer to come into it againe, and so doth so soone as he findeth him selfe free from such enforcement. Whereas the motion of *Hypocrites* in Gods waies, is as the *pacing of a beast not truly paced*, that being forced to pace, shufflith but, and though hee may be kept a while to it, yet cannot long hold out with it, is readie, if he be not held hard to it, at euery step to goe out of it, and is neuer well till hee be in his trot againe. † *Pharaoh* himselfe would relent somewhat while Gods hand was vpon him, but ^f hee *hardened his heart* againe as soone as that hand of God was gone: hee was like the *iron*, that though it melt while it is in the fire, yet groweth stiffe againe after it hath beene but a while out of it: because ⁸ *iron it was before, and iron it is still*. It is true indeed that a man, especially one suddenly conuerted, may be much more feelingly affected presently vpon his conuersion, than hee shall, it may be, euer after againe: as one that hath liued long in the darke, when hee cometh first into the light. And ^h that the feare of God is much more fresh at some times vpon speciall occasions, even in the hearts

" *Quomodo Senes.*
ep. 121. *Animalia*
quedam tergi duri-
oris inuersa tamdiu
se torquent, ac pedes
exerunt & obli-
quant, donec ad lo-
cum reponantur. Et
inquieta est deside-
rio naturalis status
testudo supinata; nec
ante desinit nisi,
quater se, quam in
pedes constitit.

† *Exod.* 9. 27, 28.

& *10.* 16, 17.

^f *Exod.* 8. 15, 32.

& *9.* 34, 35.

⁸ *Tauris & mds*
td mdspp, &
mdspp & mds
truel, mds &
quos mdspp. Greg.
Naz. in Basil.

^h *Gen.* 28. 16, 17.

2 Sam. 6. 9.

2 Chron. 20. 3.

& *34.* 19, 27.

Ierem. 26. 19.

Act. 5. 11.

Hebr. 12. 21.

y Ier. 34. 15, 18.

▪ Sic Abraham Genes. 15. 10. Hinc

כרת ברית

Scindere fœdus: si-
cut, icere, serire La-
tinis: à porco per-
cussio. Unde tamen
perperâ volunt Fœ-
dus nuncupatū: cū
fit כרת ברית
Sicut, Ut & Fides
μαρτυρία τοῦ πνεύματος.

▪ Ierem. 37. 5.

▪ Ierem. 34. 11, 16.

▪ Psal. 78. 57.

▪ Maximum indi-
cium est male men-
tis fluctuatio, & in-
ter simulationē vir-
tutum, amoremque
vitiōrum, assidua
jablatio. Sē. ep. 120.

▪ Psal. 78. 8.

▪ Νεφέλαι, καί,
sive Σημίαι, καί
ψαλλοῦντες ὁμοῖα.
M. Anton. vita sue
l. 7. Sigillaria, quæ
per se ἀκίνητα ver-
ticillis quibusdam
ac nervis movētur.
Casau. ad Pers. sat. 5.
Ducis ut alienis
mobile lignum. Ho-
rat. serm. lib. 2.
sat. 7. Hinc Athen.
dipnosoph. l. 9. scitē
admodum αἱ Οἰοῦ
αἱ αἰσθητικὲς &
ἰμωτικὲς, αἱ τὴν
ὁρμητικὴν ἐνέ-
ργειαν πρὸς τὴν
συνέχειν. Quod inter-
preta hanc ē affectus.

reforme some abuses, y renue their Couenants
with God, seale it vp with a solemne sacrifice;
▪ cutting a calfe in twaine and passing betweene the
two sides so sundred: But no sooner was ^a the
siege broken vp, and the Citie releued by the
accesse of some aids from *Egypt*, but ^b they
returne againe to their wonted bias, slipping a-
way, and ^c starting aside like a deceitfull or a
slippery bow, as the Psalmist speaketh of the *Israe-
lites*, whose ^d inconstancie also hee maketh an
Argument of their insinceritie. And what hee
saith of one sort of them, may be well said of
them all. ^e They had not set their heart aright, and
therefore their spirit was not constant with God.
Their religion and deuotion is but as the moti-
on of a *Wind-mill* driuen with the *Winde*, that
maketh grist no longer than the *Winde* bloweth
vpon it: or as the motion of ^{*} an *Image* that go-
eth with a deuice, that stirreth no longer than
the force lasteth of the *screw* or the *spring* that
settreth it a stirring. And that is the difference
betweene *Naturall* and *Artificiall motions*: the
motion of the *pulse*, and the *breath* in mans bo-
die, and the motion of an *Image*, or a *Mill*, and
the like: a free motion and a forced one. The
ground of the motion in the one is from within,
of the other from without: there is some stresse
and straining required to the staying of the one;
and there is some like stresse and straine required
for the stirring of the other: & the one therefore
stirres constantly till it be staid; the other staies
and standeth still till it be stirred: and when that
force

force and stresse is gone, the one again stirs, when that force and stresse is gone, the other againe stayeth. The motion of the godly, in the good waies of God, is like *the pacing of a beast broken and brought to a true pace, or naturally ambling of it selfe*, hee keepeth to his pace constantly, and though he may be forced out of it, yet he doth nothing so well with it, " nor is it for his ease, but hee is euer and anon making offer to come into it againe, and so doth so soone as he findeth himselfe free from such enforcement. Whereas the motion of *Hypocrites* in Gods waies, is as *the pacing of a beast not truly paced*, that being forced to pace, shufflith but, and though hee may be kept a while to it, yet cannot long hold out with it, is readie, if he be not held hard to it, at euery step to goe out of it, and is neuer well till hee be in his trot againe. † *Pharaoh* himselfe would relent somewhat while Gods hand was vpon him, but ^f hee *hardened his heart* againe as soone as that hand of God was gone: hee was like the *iron*, that though it melt while it is in the fire, yet groweth stiffe againe after it hath bene but a while out of it: because ^g *iron it was before, and iron it is still*. It is true indeed that a man, especially one suddenly conuerted, may be much more feelingly affected presently vpon his conuersion, than hee shall, it may be, euer after againe: as one that hath liued long in the darke, when hee cometh first into the light. And ^h that the feare of God is much more fresh at some times vpon speciall occasions, even in the hearts

" *Quomodo Senes.*
ep. 121. *Animalia*
quedam tergi durioris
inversa tamdiu
se torquent, ac pedes
exerunt & obli-
quant, donec ad lo-
cum reponantur. Et
inquieta est deside-
rio naturalis statum
testudo supinata; nec
ante desinit nisi,
qualere se, quam in
pedes constitit.

† Exod. 9. 27, 28.

Exod. 10. 16, 17.

Exod. 8. 15, 32.

Exod. 9. 34, 35.

^g Ταυτην εμενε
την ενδ' αυτου, ες
μυαυτον αυτου
πρωι, μων ε ε-
μωσ ειδεν τον
Ναζαρι Βασιλ.

^h Gen. 28. 16, 17.

2 Sam. 6. 9.

2 Chron. 20. 3.

Exod. 34. 19, 27.

Ierem. 26. 19.

Act. 5. 11.

Hebr. 12. 21.

i Num. 11. 6.

k Exod. 16. 27.

l Num. 11. 5.

hearts of his seruants, than at other times it is. But where there is an vtter falling away from former forwardnesse, and as it was with the *Israelites* euen ⁱ a loathing of that *Manna*, that at first they seemed so much to like, to loue, to long after, that ^k euen on the *Sabbath* they would needs go to seek it; with ^l a preferring euen of *Egyptian Leeks* before it, and a longing after them againe: where an vtter casting off of all feare of God and care of good courses, when such occasions, as put them into it, are once blowne ouer; it giueth iust ground of suspicion, that the former forwardnesse in Gods cause was no sincere loue of God, but a sudden fit of passion only in the one; the fearefulnesse of Gods wrath no sanctified feare, but a seruile and flauish disposition only in the other.

Obiections 2.

Obiection 1.

Yea but will some say peraduenture, (for my desire is herein to helpe weake soules and tender consciences all that I can:) This is that that so much troubleth me, that I cannot finde and feele in my selfe such inward remorse and heartie sorrow for my sinnes, or such alacritie and viuacitie of spirit, as sometime I haue done, or as at my first supposed, but now suspected, conuersion I did.

Answer.

I answer; Nor is it to be suspected that alwaies one so should: or is the soundnesse of the parties conuersion to be either questioned or suspected in that regard if hee doe not. For it standeth with reason, that a strange Change, especially where it is suddenly effected, from one
contrary

contrary to another should more affect, and be more sensible, than the after-continuance of that estate which by such a change is introduced. The heat of an hot bath or an hot-house, is more sensible at our first entrance, especially if on a sudden we chop into it, than it is when we haue beene some space of time in it. And ^m the more familiar euery thing groweth to be with vs, the lesse sensible is the power and the worke of it vpon vs. In this kinde therefore also is there great difference betweene those that are at an instant conuerted, as ⁿ Paul was, and those that with ^o Timothy, haue the grace of God wrought into them by degrees. The league that was naturally betweene the soule and Satan, is violently rent asunder in the one, it is gently ^p *unripts* and *unsowed* in the other. The one are suddenly ^q *snatched out of the Devils clauies*, the other are sweetly wonne and ^r *ticed out of his hands*. The ^s *cords of sinne*, wherein the soule was held ^t *captiue*, are burst with strong hand and maine might, as ^u *Sampsons* were, in the one; they are easily *fretted*, by little and little, as ^x the *bands of life* that hold body and soule together in persons weake and farre spent, in the other: the one haue their spirituall *fetters* at once *knockt off* by force, the other *filed off* ^y by degrees. And hence it is that the one are oft-times more sensible of what is wrought vpon them, and done in them at their first conuersion, than afterward; the other finde and feele their owne growth and progresse better than they. Nor are any to be

^m Η' σωθήσεται
ἀπολαύσας καὶ
πλεῖστης εὐφροσύ-
νης τὸ αἶδιον.
Synes. epist. 139.

ⁿ Act. 9. 4, 6.
^o 1 Tim. 4. 6.
^p 2 Tim. 3. 15.

^q Sicut Cic. de A-
mic. Magis decere
consent sapientes a-
micitias sensim dis-
suere, quam repente
dissimulere.

^r יִפְתָּח יְהוָה
Alluciet Deus ja-
phetum. Gen. 9. 27.
Hosk. 2. 14.

^s Prov. 5. 22.
^t 2 Tim. 2. 26.
^u Iudg. 15. 14.
^v 16. 12.

^x Psal. 73. 4.
^y Ἰδὲ καὶ μέγας
ὁ πάλαι ποτὶ μάλ-
λον ἐπὶ αἰδίου.
Greg. Naz. in Mat.
19.

dismaid

dismaid or to misdoubt theſelues therefore, thoſe eſpecially of the former ſort, ſo long as they can finde in themſelues a continued loue of Gods word, a conſtant uſe of good meanes, and care of good courſes, albeit good things ſeeme not ſo ſenſible with them, as they did at the firſt.

Obiection 2.

Againe, will ſome ſay, that troubleth me, that I finde the feare of God indeed ſo freſh in mee, when Gods hand is preſent vpon me, or vpon ſome others in my ſight; and ſo little of it againe, when that is gone. Yea, that I ſeeme in ſuch caſes to be more affected with the outward euill it ſelfe, than with my finnes that haue procured it: which maketh me to feare, that this my feare is at the moſt but a ſeruile feare, and ſuch as Hypocrites are wont in the like caſes to haue.

Answer 1.

I answer: 1. It is agreeable both to reaſon and to religion, that the *Feare* of God ſhould be more freſh with vs, and more than ordinary at other times, when ſpeciall occaſions thereof occurre. * *David feared God that day*, ſaith the Story; what time *Vzza* was ſo ſuddenly ſmitten and ſlaine. He feared him before, but his feare was then much more than ordinary, by occaſion of that extraordinary iudgement. Yea, for a man not to haue his feare of God in ſome ſort proportioned to the various and diuers occaſions of expreſſing and exerciſing it; as for a man to feare no more, or no otherwiſe, when ſome eminent iudgements of God diſcouer themſelues either incumbent or imminent, on himſelfe or on others, than hee doth ordinarily at
other

* 1 Chron. 13. 12.

other times ; were a strange kinde of stupiditie, and a shrewd argument of vnsoundnesse. It is one thing to cast off all feare and regard of God at other times ; and another thing not to haue his feare so fresh in vs at other times, as on such occasions we finde and feelee it to be.

2. It is to be considered, that the feare euen of Gods wrath, or the *seruile feare*, as it is vsually termed, is ^c *not simply euill* of it selfe. Though where it is vnsanctified, by occasion of mans corruption, as being ioyned with ^d *an hatred* of him whom it feareth, it is euill, and produceth many euill and linfull effects. For it is a thing in nature, (and I speake now not of *nature corrupted*, but of *nature created*) for ^e each thing to feare that that tendeth to it owne euill. Yea it were *an euill* and *an vngreatious thing in a childe*, euen in Gods childe, ^f *not to stand in much awe of his fathers wrath*, or *not to feare his fathers rod*.

3. It is not to be wondred, considering that there is ordinarily a far lesse measure of grace than of corruption in the most, and that grace also strippeth vs not wholly of this feare, but doth onely qualifie and correct it, if euen in Gods children ^g the apprehension of Gods heauy indignation doe so drowne the consideration of their owne transgressions, that they can hardly amids those terrors and ^h horrors that their hearts and minds are possessed with, descry and discern their grieve and sorrow for their sinnes. ⁱ *When thou takest away the wicked of the*

Answer 2.

^c *Timor seruilis materialiter nō est malum. Riber. in Malach. 1. 6. Timor seruilis secundum substantiam suam bonus est. Aquin. sum. p. 2. 2. a. q. 19. a. 4.*

^d *Quem enim metuunt odere ; quem quisque odit perisse expetit. Cic. offic. l. 2.*

Answer 3.

^e *Ab inieritū natura abhorret : hinc ingenta cuiq̃ cura sui, metus mortis, fuga mali, &c. Cic. de fin. l. 5. Nullum animal ad vitā prodit sine metu mortis. Omne animal constitutioni sue conciliatur. Simul autem conciliatur salutis sue quidque, & que iuvant, illa petit, lesura formidat. Sen. epist. 121.*
^f *Tō μὴ ποσειδῶνα ποσειδάρον.*
Greg. Naz. in Nyssen.

^g *Psal. 32. 3, 4.*

^h *Psal. 55. 4, 5.*

ⁱ *Psal. 119. 119, 120.*

* Habb.3.16.

¹ Δαδιδ' ἰαγγι α̃,
 ὃ τὸς σὺ ζῆται;
 Greg. Naz. ad cives
 periclitant.

Answer 4.

^m Perkins Cases
 of Conscience,
 lib.1. cap.5. quæst.1.
 sect.2. case 3.

world like drosse; My flesh, saith David, trembleth againe for feare of thee, and I am horribly afraid of thy iudgements. And, * When I heard of it, saith Habbakuk, my belly quaked, and my lips quivered, and I trembled and shooke, so that my bones seemed to be not out of ioint, but euen rotten againe. And ¹ if it were so with such Worthies, no maruell if the like sometime befall weake ones.

4. Let it be remembred, that as Grace doth not wholly strip vs of this Feare, so it doth not crosse vs, but concurre rather with vs in the vse and exercise of it. And it followeth not therefore that a mans sorrow for his sinne is not sincere, because his feare of Gods wrath is greater or riser in him than it. It is a *Question* propounded by ^m a worthy *Divine*, whether a mans grieve for his sinne may be deemed sincere or no, when he can weepe more for the losse of some deare friend than for it. And his *Answer* is, which may well also serue, because the reason will hold, here; that it may, because nature and grace concurre in the one, whereas nature and grace crosse in the other. Since that Grace therefore doth not wholly either inhibite or restraîne a man either from fearing of outward iudgements, or being sensible of outward euils, so that Grace and Nature crosse not but concurre rather therein; whereas in godly sorrow for sin, corrupt Nature concurrereth not with Grace, but is crosse rather and auerse thereunto: it is not to be maruelled, (especially where Grace yet is but weake)

weake) if that feare and grieve be greater, or more sensible at least, (for ^a the greatest grieve is not alwaies the most sensible, nor maketh alwaies the most shew; ^o a man may feare more, and be more heartily sorry for a *consumption* that hee misdoubteth himselfe to be farre gone in, than for a *felon* on his fingers end, that putteth him to more paine, and goeth, as wee say, to the very heart with him, for the present,) wherein *two agents concurre*, then wherein the one is alone, and the other hindereth more than helpeth.

ⁿ Castus leues lo-
quantur, ingentes
stupent. Sen. iragad.
^o Plus sensum affi-
cit dolens digitus ab
acicula punctuancu-
la, quam integra
corpus totius inco-
lunitas. Spin. de ju-
stin. Christian. Hinc
apud Plut. de au-
dien. ille qd dicitur xj
αὐτὸν ὁ παρὼν
ἦν ἰδὼν.

A fift Note of Sinceritie, may be a *jealousie* of ones owne *Hypocrisie*: when a man is suspicious of himselfe, and timorous lest he should be vn-sincere. As the Disciples of our Sauour, when he told them, ^p *One of you will betray me*, though they knew themselues farre from any such thought or purpose at the present, yet euery one of them began to suspect himself, that he might be the man that our Sauour Christ meant, and ^a to aske thereupon, *Is it I, Lord?* or *Is it I?* *Iudas* that was the man indeed, was most silent of any; though at length ^r he aske also for company, lest by not asking when each other did, hee might moue suspicion, and so bewray himselfe by his silence. And in like manner is it here. *Hypocrites* doe least question their owne sinceritie of all others. They most misdoubt it vsually that are furthest of all from it. ^{*} *Oh, let mine heart be upright in thy Statutes*, saith sincere *Dauid*; (as suspecting or misdoubting him-
selfe,

Note 5.
Jealousie
of
Hypocrisie.

^p Matth. 26. 21.

^a Matth. 26. 22.

^r Matth. 26. 25.

^{*} Psalm. 119. 80.

Non est insanus, insanus qui se dicit. Apul. in apolog. aut etiam putat. Quid? caput abscessum demens qui poriat Agave Gnaui infelicis, sibi tu furio/auidetur? Horat. serm. l. 2. sat. 3.

Male causa boni signum.

Εμὶ δὲ τοῖς παύλοισι γίγνεται. Aristot. ethic. l. 4. c. 9. Εἴ τι δὲ αἰσχρὴν λυπηρὴν καὶ ταραχὴν, οὐδὲ τὰ εἰς ἀδελφίαν φανόμενα φέρειν ὅτι κακῶν, ἢ παρόντων, ἢ γενομένων, ἢ μελλόντων. Idem ethic. l. 2. c. 6.

Hinc Verecundia ruborem ἀρετῆς χρῶμα dixit Diogenes. Et χρῶμα καλλίστον Pythias Aristot. filia apud Stob. c. 31. & Laert. Et ὅτι νῦν μάλλον ἀγαπᾷ τοὺς ἐνδοξάοντας ἢ τοὺς ὀχρεῶντας. Cato Plut. a-proph. πᾶσι ἐνδοξάων γὰρ χρῶσις ἵδι μοι δοκᾷ. Menand.

Homopatr. Αἰδομένη δ' αἰσχροῦ πρόσωπον, ἢ πρόσωπον. Homer. Quorum mens bovesa, eorum imbecilla frons est. Symmach. l. 1. ep. 84.

selfe, lest it might proue otherwise;) that I may not be shamed. Mad-men are not wont to question whether they be in their right wits or no. Yea they are not mad, saith one, that thinke or suspect that they are. And certainly this godly iecalousie, this shienesse of vnsoundnesse is so good and so sure an argument of sinceritie, that I know none better, none surer than it. For such carefull and anxious inquiry, such fearfulnesse of hypocrisie, argueth a strong desire of sinceritie: and the desire of Grace, as we shall see afterward, is generally agreed on to be Grace. Yea euen ouer-much timorousnesse and superfluous curiositie in this kinde, when men cannot satisfie themselues with anything, no not with the pregnantest proofes of it, and are therefore thereby much disturbed, perplexed, and distracted, though it be an infirmite, and ought therefore with all good endeavour to be remedied, because it dismayeth, disheartneth, disturbeth the peace of the minde, deprieth the soule of alacritie, dulleth and dampeth the spirits, and hindereth much in the performance of many necessarie good duties; yet as they vse to say of shamefastnesse, It is a good signe of an euill cause, though it proceed from an euill cause, a consciuousnesse commonly of some defect; yet it is a signe of some grace; so is this, though of it selfe a weaknesse, yet a signe of much grace and goodnesse: it is like some weeds, that though they be weeds, of no

good vse, but vnprofitable, and such as hinder the growth of better things, that might succeed in their roome, if they were once remoued, yet are *signes of a rich and a fat soile*, and howsoeuer therefore they may discourage an vnskilful person from dealing with it, yet will giue a wise and an experienced man encouragement thereunto.

A fixt *Note* of *Sinceritie* may be a *sight* and *sense* of ones owne *Incredulitie* and *Impenitency* with a *serious* grieve for it. It was the poore mans speech to our Sauour in the Gospell; *a* *I beleue, Lord; helpe my vnbeleefe*. His Faith hee found and felt mixed with much *infidelitie* and *incredulitie*; and the *sense* of his *infidelitie*, with the *grieve* for it, argued his *Faith*. And *b* it is reported of the *Mother* of *three men* of great *note*, that when shee told her *Confessor*, that considering what rare *Schollers* and *Men of note* her *three sonnes*, whom shee had by vnlawfull meanes begotten on her, had proued; the one *c* the *Master of the Stories*, another *d* the *Master of the Sentences*, and the third *e* the *Collector and Compiler of the Decrees*, shee could not be so sorie for her sinne as shee should; hee made her answer againe, and it was no euill answer; *f* *Be sorie for this then, that thou art or canst be no more sorie*. And vndoubtedly as when wee haue *best beleueed*, yet we shall haue cause still to *repent vs of our vnbeleefe*: so when we haue *repented the best* we can of our sinnes, we shall haue cause to

R 3

repent

7 Ο' καρδια ἀ-
πιστος ἐν αὐτῷ
ἀποστατοὶ ἦσαν
ἀδελφοί, ἡ
πλὴν διακρί-
σις αὐτῶν ἦν
ἀλλὰ τὸ μαμαδι-
κόν διακρίναι
ἐκρίνεν αὐτὰ τοῖς
αὐτοῖς, ἡ ἰσχυρὸς
δικαιοσύνη, καὶ ἡ
μεγαλότητα τῆς
γῆς. Plut. de sera
vindicta.

Note 6.
Sight & sense
of
Incredulitie,
and
Impenitencie;
with
Griefe.

a Mark. 9. 24.

b Vide Antoninum
sum. bistor. part. 3.
tit. 18. c. 6. Hartmā.
Schedel. aetate 6. c.
Petr. Mart. in 2.
Sam. 24.

c Petrus Comesor
Magister Historia-
rum.

d Petr. Lombardus
Mag. Sententiarū.

e Gratian^o Decreti
Compiler.

f Dole, quod non
doles; quod dolere
non possis.

* Παύροις ἰσχυροῖς αὐτοῖς. ὅτι οὐκ ἔστιν ὄντα. Greg. Naz. de sede Constant.

& Peccatores dormientibus, somniantibus similes. Ioan. Herolt. de temp. 2. Iude 8.

h Somniantii nihil difficile. Magna etenim saepe in somnis faciuntq; geruntq; Reges expugnant, arcesque & praelia miscant. Et in noctis caligine Cernere censemus solem lumenq; diurnū; Conclufiq; loco cælum, mare, flumina, montes Mutare, & campos pedibus transire videmur. Lucret. l. 4. i Ephes. 5. 14.

k Quomodo de Platone Lactant. institut. l. 5. c. 14. Somniaverat Deum, non cognoverat. Et de quibusdam Bern. Cant. 18. Dormiens in contemplatione Deum somniat.

* Hinc Socrates ille de quo Oraculum Ἀνδραγαθῶν ἀνδραγαθῶν Σωφροσύνης ἐνφροντισμοῦ, de se, Τὸ τοῦ μύρου οἶδεν ὅτι ἐστὶν αἶσα. Laert.

repent vs euen then of our impenitencie, of a want of repentance in vs. But this ignorant, vnfaithfull, impenitent persons are not vsually apprehensiu and sensible of. They beleene and repent, they say (and * it may well be they thinke & beleene as they say,) as well as the best. And shall I tell you what is the cause of it? & Sinners, saith one, are sleepers. They are as men in a dreame: and there is ^h nothing difficult with dreamers. Men may dreame, and many doe ofr, that they flie in the aire, and swim ouer the sea: but are far enough for all that from doing or being able to doe either, as they will soone finde, when they are once awaked out of their dreame. In like manner is it with these silly deluded soules. They lie fast ⁱ asleepe in sin, and so doing ^k they dreame yet of faith and the feare of God and repentance, and other graces of Gods Spirit; they dreame, I say, that they haue these things as well and as much as any, yea so well as better needs not to be had. Whereas others that be awaked out of this imaginous sleepe, and doe now indeed truly repent and beleene, finde many wants, much defectiuenesse, in their Repentance, their Faith, their Hope, their feare of God, their dependence vpon God, and the other graces of his Spirit, truly indeed, but imperfectly as yet begun and wrought in them. Yea, as * the more knowledge a man hath, the more hee commeth to know his ignorance; the more skill he hath, the more he commeth to discouer his owne vnskillfulnesse:

fulnesse: "A young *Scholler* when he hath gotten his *Seton* or his *Ramus* once by heart, thinketh hee hath as much *Logicke* as his *Tutor* can teach him; but when hee commeth indeed to vnderstand things, hee seeth his owne error: So † the more men *beleue*, the more they come to see and feele their owne *unbeleefe*; the further they wade on in the studie and practise of *repentance*, the more they finde out and discover their owne *impenitence*, and complaine of the hardnesse and vntowardnesse of their hearts: the more they labour and make progresse in sound *sanctification*, the more come they to apprehend and to see into the depth of their *corruption*. And this very *sense of the want of grace*, is a good argument of grace. It is a sure signe of Grace, to see no Grace, and to see it with griefe. For, ¹ *Blessed*, saith our Sauour, *are those that are poore in spirit*; euen as well as those ^m *that are pure in Spirit*. The one, he saith, ⁿ *shall see God*, and the other hath a present right to the *Kingdome of God*, which is the same in effect: ° *For the Kingdome of God is theirs*. He saith not, *Blessed are the rich in Grace*; though that also be most true: but, *Blessed are the poore in spirit*: that is, such as are *spiritually poore*, humbled, deiection, cast downe in the sight and sense of their owne wants, apprehending nothing so much as the want of grace in themselves. Such are *blessed*, because such are * *rich*, though they cannot yet come to see and apprehend their owne wealth. And this hee saith no doubt, that if any weake one be not able yet

" Hinc illud Metaphrasi, Καταπαύειν τοῦ πνεύματος ἐπὶ πολλῶν Ἀδελφῶν, σφῆς τοῦ πνεύματος, εἴτα γὰρ ἰδὲται φιλοσοφίας, εἴτα ῥήτορας, τὸ ὅτι χεῖρα περιέντοι ἰθαῦτας. ὅσω ἄλλον ἀφροντα τὸ λόγῳ, μάλλον τὸ εἶναι καὶ τὸν τύπον καταπνεύματος. Plut. de profect.

† Ως παρὰ τὸ ὅσω ἀνὸς ὅστις ἐστὶν ἰθαῦτος, τοσούτω μάλλον μακάριος ὅσον διακρίναται ὅτι ἔστιν ὅτι παρὰ τὸ ὅσω ἀνὸς ὅστις ἐστὶν ἰθαῦτος, τοσούτω μάλλον μακάριος ὅτι ὅτι τὸ μόνον τὸ πνεῦμα ἡμῶν. Chrysost. in Matth. hom.

25.
1 Matth. 5. 3.

m Matth. 5. 8.

n Matth. 5. 8.

o Matth. 5. 3.

* Ut verum sit hic quod Prov. 13. 7.

¶ *Quare vitia sua nemo confitetur?* (nemo pervidet) quia adhuc in illis est. *Somnium narrare vigilantis est:* & vitia sua confiteri sanitatis indicium est. *Expergiscamur necesse est, ut errores nostros cognoscere possimus.* Sen. ep. 54.

¶ *Elementa in loco suo gravia non sunt.* Vide Syrianum & Ptolomeum apud Simplic. ad Aristot. de Cælo l. 4. c. 16. & Scotiam. de Nilo l. 2. c. 11.

¶ *Act. 8. 23.*

¶ *Peccatum intantum voluntarium est malum, ut nisi fuerit voluntarium, non sit peccatum.* Aug. de vera relig. c. 14. *Hinc Bern. de temp. 58. Tolle malam voluntatem, & non erit infernus. Mala enim voluntas malorum omnium & vitiorum origo. Idem de vita solut. Manifestum est ex voluntate mala tanquam ex arbore mala fieri omnia opera mala tanquam fructus malos.* Aug. de nupt. & concupisc. l. 2. c. 28. & Lombard. sent. l. 2. d. 34. B. Ergo in voluntate precipue consistit peccatum. Ibid. d. 35. c. & 39. B. ¶ *Prov. 2. 14. & 4. 16. ¶ Prov. 10. 23. & 15. 21.*

yet to discerne the *puritie* of his owne *heart*, hee may yet be comforted in the very *pouertie* of his *Spirit*: the serious sense whereof may assure him that he is in part come out of his sinne, and is entered into the state of grace. For ^p it is a sure signe that a man is awaked out of his sleepe, when he discouereth and seeth the errorrs of his Dreame. And it is in these cases with men commonly, as it is in drawing vp of water; as long as the bucket is vnder water wee feele not the weight of it, but so soone as it commeth aboue water, it beginneth to hang heauie on the hand: when a man diueth vnder water hee feeleth no weight of the water, though there be many tun of it ouer his head; ¶ *The element*, they say, *weigheth not in his owne proper place*; whereas halfe a tub full of the same water taken out of the riuer and set vpon the same mans head, would be very burdensome vnto him, and make him soone grow wearie of it. In like manner, so long as a man is ouer head and eares ^r *in sin*, he is not sensible of the weight of sinne, it is not troublesome at all to him; but when hee beginneth once to come out of that state of sin, wherein he lay and liued before, then beginneth sinne to hang heauie on him, and hee to feele the heauie weight of it. So long as sinne is in ^r *the will*, *the proper seat of sinne*, a man feeleth no weight of it, ^r hee taketh rather delight in it, ^u *It is a sport and a pastime to fooles to doe euill*, saith Salo-

mon: and it is a good signe therefore that *sinne* is removed out of his seat, out of his *Chaire* of estate, * when it becommeth ponderous and burdensome to vs, as the *elements* do, when they are out of their owne naturall place. ¶ A *living member* is not burdensome to the bodie: a mans armes are no burden to him, though they be massie and weighty: but a *withered arme*, or a *limme mortified* hangeth like a *lump* of lead on it. So long as * sinne liueth in the soule, vnkil- led wholly and vnmortified as yet, so long our corruption is nothing at all cumberfome to vs; but when it is once mortified in a man, it begin- neth to grow burdensome vnto him, and to hang like a *lump* of dead flesh vpon his soule; and then beginneth he poore soule pestred and oppressed with the weight of it, to cry out with the Apostle, * O wretched man that I am; when shall I be once freed from this "carcase of sinne, that hangeth so heavy vpon my soule? It is with him as with one that hath had a fit of the *falling sicknesse*, or that beginneth to recouer againe after a *dead palsie*. So long as a man is in a fit of the *falling sicknesse*, though he be for the time in such lamentable plight, that he lieth a- long like a beast, vnable to stand on his legs, or to lift vp himselfe, or doe ought to helpe him- selfe, foaming and sprawling, and beating his own bodie, a ruefull sight to all that see him; yet is he all the while himselfe insensible of ought: but when the fit is once ouer, and the man is come to himselfe againe, then he beginneth to

* Psal. 38. 4.
 & 40. 12.

¶ Nemo agere mo-
 litur artus suos. Sē.
 ep. 121.

* Τα μάλιστα κα-
 κα, η̄κειτα ᾱδυντα,
 ᾱδυνα κᾱ ᾱρε-
 σ̄υν. Arist. rhetor.
 l. 3. c. 4. In animi
 morbis, contra quam
 in corporis, quo quis
 pejus se habet, mi-
 nus sentit. Senec.
 epist. 54.

* Rom. 7. 24.
 " σωμα θανάτου,
 Corpus mortui, pro
 mortuo, sive cada-
 vere.

† ὁ πνεῦμα
 νεκρῶν, μὴδὲ οὐκ
 ποτε αὐτὸ ἀποβύ-
 νει. Plut. de pro-
 fect.

^a Ephes. 2. 1.
 Coloss. 2. 13.

^a Mortuū est mem-
 brum, quod dolorem
 non sentit, Bern. me-
 dit. c. 12.

^b Rom. 6. 11.

finde and feele himfelfe all out of frame, his head
 heauie and giddie, his eyes staring and distorted,
 his brain and whole body disturbed and strange-
 ly disposed, all which before he was not sensible
 of: As also while a man lieth, rather than linerh,
 held with a *dead palsie*, though he be nor able to
 stirre hand or foot, yet † hath hee himfelfe no
 sense of it; but when those dead parts of him
 are in some measure reuiued againe, the passages
 being opened for the vitall Spirits to repaire to
 them, and so sense and motion restored to them
 in part, then making offer to goe or to stirre, hee
 beginneth to feele and complaine of the stiffe-
 nesse and starknesse of his limbes and ioynts,
 and a generall vnwealdinesse throughout his
 whole bodie. And in like manner is it here. So
 long as a man is wholly ^a *dead in sinne*, albeit he
 be as much disabled vnto the doing of any holy
 dutie, as a dead man is vnto the actions of this
 life, yet he findeth it not, ⁹ he feeleth it not, hee
 apprehenderh no such either disabilitie in him-
 selfe, or difficultie in the duties that hee should
 doe; but when any measure of spirituall life is
 once infused into the soule, whereby ^b hee *li-
 neth now to God*, that lay before spirituallly dead,
 now struiuing to apply himfelfe vnto Gods
 worke, and to walke in the good waies of God,
 he beginneth to finde and feele, with much paine
 and grieve of minde, his owne infirmie and
 weaknesse, the strange *blindnesse of his minde*, the
dulnes and drowfines of his spirits, the *untoward-
 nesse of his heart*, the *rebelliousnesse of his will*;
 the

the sense whereof is a sure argument of spirituall life begun in him. For as *Augustine* saith well, though in another case and vpon another occasion; ^c *There may be some life without grieſe; but there can be no grieſe without life.* So there may be some spirituall life without any sense of paine or grieſe at all, as with the glorified ones in heauen it is: but there can be no ^d *godly sorrow* or sense of *spirituall paine and grieſe*, where no beginning at all of *spirituall life* is. And therefore it is that our Sauiour also pronounceth them ^e *Blessed, that thus mourne*: nor doth he say that they *shall be*, but that they *are* already in a *blessed estate*, and that in due time *they shall haue comfort*. Yea, vndoubtedly these very heauie and vncomfortable signes are of all other the surest signes of true grace and sinceritie, because least subiect to deceit and delusion of any.

A seventh *Note* of *sinceritie*, is an earnest *Desire of Grace*. Though a man cannot discern yet any *Grace* in himselfe, yet if hee doe *seriously and earnestly desire grace*, it is a good signe of some beginning of *Grace*. For it is *Grace*, euen to *desire Grace*. It is the first step vnto *Grace*, for a man to see no *Grace*; and it is the first degree of *Grace*, for a man to *desire Grace*: when a mans heart doth with an holy *Eccho* answer Gods voice as *Dauids* did: ^f *Seek me face; saist Thou. O Lord, thy face will I seeke.* And, ^g *Thou hast commanded vs diligently to keepe thy Law. Oh that my waies were so directed, that I might keepe thy Statutes.* When it can say seriously with *Augustine*; *Lord, enable*

^c *Poteſt eſſe vita ſine dolore; dolor ſine vita eſſe non poteſt. Aug. de Ciuit. l. 19. c. 13.*

^d *2 Cor. 7. 10. Argumentū ſalutis eſt vis doloris. Greg. mor. l. 6. c. 17.*

^e *Matth. 5. 4.*

^g *Ibid.*

*Note 7.
Desire
of
Grace.*

^f *Pſal. 27. 8.*

^g *Pſal. 119. 45.*

^h Da, Domine, quod jubes, & jube quod vis. Aug. confess. l. 10. c. 31. & de persever. c. 20.

ⁱ Pars magna bonitatis est velle fieri bonum. Sen. ep. 34. Quid tibi opus est, ut sis bonus? velle. Idem ep. 80.

^{*} Iusta vita, cum volumus, adest, quia eam ipsam plane velle iustitia est. Nec plus aliquid perficienda iustitia est, quam perfectam habere voluntatem. Aug. epist. 45.

^α ἡ δὲ βέλους οὐκ αἰνέει, οὐκ αἰνέει οὐν. Arist. ethic. Eudem. l. 7. c. 2.

^k Pars sanitatis velle sanari fuit. Sē. Hippol. l. 2. Cor- pus enim multis rebus eget ut valeat: animus ex se crescit, se alit, se exercet. Sen. ubi supra.

[†] Pars est morbi nolle sanari: pars sanitatis velle sanari. Dr. Jackson on

the Creed. p. 2. l. 2. c. 6. s. 3. ^o Iohn 5. 7. ^g Ier. 17. 14. ^{*} Psal. 41. 4. ¹ Nehem. 1. 11. ^m 2 Chron. 30. 18, 19. ⁿ Lam. 3. 25. ^o Prov. 8. 17. 1 Chron. 28. 9. ^p Si tam bonus querenti, quid inveniēti? nisi quod hoc mirum est, quod nemo te querit, nisi qui prius inveniri: Vis inveniri ut queraris; vis queri ut amplius inveniaris. Potes queri & inveniri, preveniri non potes. Bern. de Deo dilig. c. 3. Non pedum passibus, sed affectibus queri, nec desiderium sanctum extendit, sed extendit falsa inventio. Idem in Cant. 84.

ble ^h me to do what thou enioynest me, and then enioyme me what thou wilt. ⁱ It is a principall part of goodnesse, saith the Heathen man, for a man to be willing to be good. And ^{*} it is the very essence of Righteousnesse, saith Augustine, for a man to be willing to be righteous. It is not an helpe onely unto health, but even a degree of health, though ^u not in the bodie, yet in the soule, for a man ^k to be willing to be healed. As [†] it is a principall part of our sicknesse to be unwilling to be cured: so is it a principall part of health with vs here to be willing to be healed: When wee can in sinceritie of heart answer that question of our Sauviour to the sicke man, ^o Wilt thou be healed? with a *Sana me, Domine, ¶ Heale me, O Lord*; as Ieremie, and I shall then be healed: And, ^{*} Heale my soule, as Dauid, for I haue sinned against thee. ¹ Let thine eares, O Lord, saith Nehemie, be attentive to the prayers of thy seruants that desire to feare thy Name. And, ^m The good God, saith Hezekias, be mercifull to that man that setteth his heart to seeke the Lord. And surely, as Bernard saith well, discourring on those words of the Prophet; ⁿ The Lord is good to those that wait on him, and to the Soule that seeketh him: For as it is elsewhere, ^o those that so seeke him, shall finde him. ^p If God, saith he, be so good to those that seeke him; What

will

will he be to them, when they finde him? But this is a strange thing, that no man can so seeke him before he hath found him. And surely, as no man can sincerely seeke God in vaine; so no man can sincerely desire grace in vaine. ¹ *A man may loue Gold, and yet not haue it: but no man loneth God, but he is sure to haue God, saith Augustine.* ² *Wealth a man may desire, and yet be neuer the nearer it: but Grace no man euer sincerely desired and missed of it.* It is true here that the Psalmist in another case saith; ³ *Lord, thou hearest the desire of the poore; thou hast prepared their heart, and thine eare hearkeneth to their prayers.* It is God that hath prepared the heart, and wrought this desire in it; (for ⁴ *it is God that worketh such willingnesse in vs:*) and he will neuer frustrate the desire that himselfe hath there wrought. Yea, as no man, saith he, can seeke God but he that hath found him; and it is a signe therefore that a man hath already found God in part, when seriously and sincerely he seeketh him: So *“no man can desire grace, but he that already hath grace: (for he that desireth grace, hath grace to desire it:)* and it is an infallible signe therefore, that a man hath already some measure of grace, that doth seriously desire to haue it. He would neuer desire to feare God, that stood not in some awe of him already: nor desire to feele in himselfe a loue of God, that did not in some measure already loue God: Nor could a man euer truly desire sanctifying grace, were not his heart already sanctified by the Spirit of Grace, which hath wrought also in

¹ *Quid tibi iubet Deus? dilige me. Aurū dilige. Quasiurus es forte, nec inuenturus. Quisquis me quærni, cum illo sum. Me ama: Ipse amor præsentē me tibi facit. Aug. in 1 Ioan. 6. Hinc Guigo medit. c. 17. Ama quod amando carere nequeas, i. Deum.*

² *Prov. 13. 4.*

³ *Psal. 10. 17.*

⁴ *Philip. 2. 13.*

“Huc usque te faciente profeci, ut desiderē desiderare te. Quid est autem desiderare desiderium? Si enim desidero esse desiderans, iam inuenio me desiderantē. Sed nunc quid desiderium tui desiderantis, quasi non habeam, aut desiderium maius quam habeam? Guilielm. de S. Theodor. de amor. Dei c. 2.

^u *Christiani sumus affectu magis quam effectu. Et maxima pars Christianismi est toto pectore velle fieri Christiani. Itaque scitè Aug. in 1. Ioan. tr. 4. Tota vita boni Christiani sancti desiderium est. Et Bern. in Cant. 84. Magnum boni querere Deum: primum in donis, ultimum in profectibus est. Virtutum nulli accedit, cedit nulli. Cui accedat, quam nulla precedat? cui precedat, que omnium magis consummatio est? Que enim virtus ascribi potest, non querenti Deum? aut quis terminus querenti Deum? Psal. 105. 4. Sed & Labiani, instit. l. 6. c. 5. Virtus nostra tota posita est in voluntate faciendi bona.*

^{*} *Rd. 7. 15, 18, 19, 21. Philip. 3. 12, 15. Duplex est perfectio, una que est in expletionem virtutum, quam se negat assecutum; altera cum quis proficit, & ad anteriora nititur. Origen. in Rom. Et imperfectum & perfectum se dicit; imperfectum cogitando quantum sibi ad iustitiam desit, cuius plenitudinem esurit & sitit; perfectum autem quod & imperfectionem confiteri non erubescit, & ut bene perveniat, bene procedit. Aug. ad 2. Ep. Pelag. l. 3. c. 7. ^a Num. 23. 10. [†] Optabat sibi extrema iustorum, sed non ita & principia. Mortem spiritualium optavit sibi carnales, quorum vitam tamen abhorrent. Bern. in Cant. 2. Non curant querere, que tamen desiderant invenire: cupiunt consequi, non & sequi. Ibid. ^b Πάτρα τῷ ἀγαθῷ ἐοικῶ. Aristot. ethic. l. 1. c. 1. & polit. l. 1. c. 1. ^c Matth. 5. 3. ^d Matth. 5. 4. ^e Matth. 5. 6. ^f Πίστις καὶ φόβος. Aristot. de anima. lib. 2. cap. 3.*

him that desire of it. Not to adde that the "greatest part of a Christian mans perfection in this life, (witness ^a Pauls owne ingenuious confession of himselfe: and who went ever beyond him? How farre at least come the most short of him?) consisteth rather *in will, then in worke, and in desire and endeuour, more then in deed.*

True it is indeed, that any naturall man may desire happineffe, glory, saluation, and eternall well-being. ^a *Oh, saith Balaam, that I might die the death of the righteous, and that my latter end might be like his:* († he desired indeed to die their death, but to liue their life he could not endure:)

^b it is naturall for euery one to desire his owne naturall good. But to desire spirituall grace, holinesse, sound sanctification, faith vnfained, the true feare of God, serious repentance, is more than any naturall man ever did or can doe. And therefore *Blessed are they*, saith our Sauour, as, ^c *that are poore in spirit*, and ^d *that mourne for their spirituall defects*; so ^e *that hunger and thirst after righteousness*, after spirituall grace, after a supply of them. Now what is ^f *hunger* but a want of food with a sense thereof, and an earnest de-

fire of it? or what is thirst but a drought, a want of drinke, and a vehement desire of it? For in hunger and thirst there are these three things: first, an emptinesse in the one, and a want of moisture in the other: for ¹ it is not want of food simply, but want of wetting that causeth this: secondly, a sense of this emptinesse and want of moisture, with a speciall kinde of paine and grieve in the bodie proceeding from it: For a man may be emptie bodied, and yet not affected thus with it, as ² in some diseases, and where naturall heat is much wasted: and thirdly, a vehement desire of such either nouriture or moisture, whereby this emptinesse may be filled; or this drought slaked: For a man may be emptie, and sicke againe in some sort with it, yea readie to die of it, and yet haue no appetite to his meat neither, but ³ a loathing of that rather, whereby hee might be refreshed and releued: he may be emptie of food, and yet feele it not; he may feele it in some sort, and yet not desire food. But in hunger and thirst ordinarily doe these all three concur. Yea, so vehement and violent is this desire of such supply oft in hunger and thirst, that ⁴ for a bit of bread, or a cup of drinke, men haue many times been content to part with the dearest and pretiouslest things that they haue beene posselt of. In like manner is it in this spiritual hunger and thirst. There is first spiritual pouertie, a vacuitie, an emptinesse of grace, to sight and sense it may be, vnterly of all, in deed and truth of some degree of it: there is secondly a "griefe and painfulnesse in

¹ Hinc Oī mī-
rōn tīc α, εαυ
πλωσι παύων, δι-
λαιν tīc β εαυ φά-
ρων, επιτεινον-
τω. η δ δκλα τικ
φαγουν επιτεινε-
τω. γδ σιπων τū
ἐνεσθη. Plut. sym-
pos. probl. l. 5. c. 3. Et
inde Sitiendi ver-
bum deduci, δδ
τū σιπυν, quia ci-
bum sequitur sitis.
Iul. Scalig. de caus.
ling. Lat. c. 126.
² Εν δαυς γδ αμα
πολλοι γ'ον γ β
α'νθρωποι γ' νο-
σούντων. Plut. ibid.
c. 2.
³ Quanto inanior,
tanto fastidiosior.
Aug. confess. l. 3. c. 1.
i 2 King. 6. 25, 28,
29. Lament. 1. 11.
Hinc Lysimach' sui
laborans cum post se
suesque hosti deditos
bibisset, Ω' Θεοι,
ως μωρὰς ηδονης
ενεργ. δελον ε-
υαυτων εν βασι-
λειωσ παπινω 3
Plut. in apophth.
"Fames & sitis
dolores sunt. Aug.
confess. l. 10. c. 31.
Vide & eundem de
Musc. l. 6. c. 5.

† Est situs interior,
ui & venter inte-
rior; quia est homo
interior. Aug. in
Ioan. 32. Ipsum de-
siderium situs est
anime. Idem in
Psal. 62.

^k Philip. 3. 8, 9, 10.

Ἡ ἀρετὴ ὡς
ὁ βέλους ὁ
μὴ γὰρ οὐκ ἐν-
δύματα τῆς αἰ-
σίας πεινάσῃ, ὡς
ὁ δὲ λόγος αὐτῆς
ἐστὶν, ἀλλὰ κατὰ
θροῦν αὐτῆς, ὅτι
δὲ μεμνηται ἐχέ-
εις τὸ μέσον τῆς
ἐξουσίας, πῶς τὸ γέ-
λα δὲ αὐτῆς τὸ αὐτό
μοι λόγος καὶ
τοῖς πνευματικοῖς
χρησιμαῖον. Macar.
bamil. 45.

^m Quomodo Rachel
de prole. Gen. 30. 1.

the heart and soule arising from the apprehension of it, a mourning and bemoaning of ones selfe for the want of it: and thirdly, [†] an earnest desire of it aboue all things in the world, so that as a man throughly an hungred counteth all nothing in regard of meate, a man heartily a-thirst all nothing in comparison of drinke, he would giue any thing for it: so the soule thus affected, with the blessed Apostle counteth ^k all nothing but drosse and dung, in comparison of Christ, the knowledge of him, faith in him, and conformity vnto him. It is with it, as with ^l a Kings childe, that though it be neuer so richly arrayed, and haue neuer so many costly iewels hanging about it, yet all is as nothing to it, nothing but the nurses brest can still it, when for want of food it is out of quiet. So nothing but spirituall grace can here satisfie the soule, & all other things are esteemed as nothing to it. Or as with some women that goe with childe, and are subiect to longing; they will part with any thing for that that they long for, and are readie euen to sinke downe, to faint, to goe away, yea ^m to die, if they haue it not: So here spirituall grace and the sense and assurance of it, is the thing longed for, & that they would giue a whole world for to obtaine, if they had it, and they are readie euen to faint and sinke vnder that heauie weight of griefe that surchargeth their distressed soules, because they cannot yet finde and feele that in themselves, which yet vndoubtedly they haue. For certainly whosoer they be that can finde themselves in this sort affected,

affected, ⁹ either they must confesse themselves to be in a blessed estate, and consequently in the state of grace, (for what true happinesse out of it?) or else they must contradict our Sauour, and charge ¹⁰ Truth it selfe with vntruth, who hath pronounced them blessed that are so affected. And this I desire to haue well weighed and seriously considered for the staying of many troubled soules. What is it that doth so much trouble thee, and in this lamentable wise distresse and distract thee? Oh, saith he presently, *I haue no faith, no repentance, no loue, no feare of God, no sanctifying, no sauing grace in me.* Why? doest thou see a want of these things in thy selfe? Yes, that is it that sogriueneth me: that I cannot loue God, stand in awe of him, trust in his mercie, repent of my sinnes as I should. Yea but, doest thou not seriously and vnfaignedly desire to doe thus? Oh yes, I desire it aboue all things in the world, and I would be willing to buy, and it were with a whole world, the least measure, a dramme or a drop onely, of such grace. And ¹¹ who is it, I pray thee, that hath wrought this desire in thee? Not the Deuill: he would rather quench it all he could in thee: Not thine owne corrupt heart: that is naturally most auerse thereunto: It must needs then be the worke of the Spirit of God, and of him who affirmeth them to be all in a blessed plight that thus hunger and thirst after grace, and assureth them withall, that they shall one day be satisfied. ¹² *Give her meat,* said our Sauour, when he had raised *lazarus* his Daughter, ¹³ to shew that

⁹ Verba Domini sunt; non est fas fide suspendere. Cre-
dant, quod non ex-
perimtur, ut fru-
ctum quandoque ex-
perientie fidei me-
rito consequantur.
Bern. in Cant. 84.
¹⁰ Iohn 14.6.

¹¹ Querit anima
verbum, sed quæ à
verbo prius quesita
sit. Audi profugam
& deviam, quid
doleat, & quid pe-
tat. Psal. 119. 176.
Nec expositam om-
nino nec relictam
dixerim quæ rever-
ti cupit, & requiri
petit. Unde enim
hæc voluntas illi?
nisi quod à verbo
visitata sit & qua-
sita. Nec otiosa qua-
sitio, quæ operata est
voluntatis, sine qua
reditus esse non po-
test. Meminerit er-
go se & quesitam
prius & prius dile-
ctam, atque inde
esse quod & querit
& diligit. Cant. 3. 1.
Bern. in Cant. 84.
Nec repellat requi-
rentem, qui contem-
nentem requisivit.
Ibid.

¹² Luke 8. 55.

¹³ in signum veræ
& perfectæ sanita-
tis. Ioh. 11. 44. 34.

she was not reuiued only, but recovered. *A good stomacke, we say, is a signe of good health. And as hunger is a signe of health in the body: so is this spirituall hunger of health in the Soule.*

Note 8.
Desire
and
Endenour
of
Growth
in
Grace.

o 2 Pet. 3. 18.

* 1 Pet. 2. 2.

p Luke 17. 5.

α - καὶ πῶς τὸ ἐ-
νεργεῖ, Νάμων ἐ-
νεργεῖ τὴν αἰσθη-
σιν αὐτοῦ, ἵνα αὐ-
τὸς αὐτὸς τὴν αἰσθη-
σιν αὐτοῦ ἐνεργεῖ. Eu-
ripid. apud Aristot.
Rhet. 1. 1. c. 11.

q Ephes. 4. 16.

r Rom. 12. 5.

1 Cor. 12. 27.

† Συμπλοκή ἐ-
στὶν ἡ συνένθεσις
τῶν μερῶν τοῦ σώ-
ματος ἀπὸ τοῦ ἁγίου
πνεύματος.

Objection 1.

An eighth Note of Sinceritie may be a desire and endenour of growth in grace: Desire, I say, and endenour; for where desire indeed is, there endenour also will be: there cannot but be a serious endenour, where the desire of the heart is sincere. But o grow in grace, saith Saint Peter, inciting hereunto, and in the knowledge of our Lord Iesus Christ. And, * Desire the sincere milke of the Word, that yee may thereby grow. And it is the ioynt prayer of the Apostles to their Sauour and ours; p Lord, encrease our Faith, therein crauing a further improuement of that grace that already they had receiued. And the Heathen man himselfe maketh it a note of a good man, that "hee studieth daily how he may grow better than hee is, not contenting himselfe with any degree or measure of goodnesse. Yea the Apostle Paul telleth vs, that q the whole bodie of Christ (whereof r every true Christian is a limbe) is so † compatt together in it selfe, and so firmly fastned with certaine spirituall nernes and ligaments to the head, that from it there is by them conueighed to each part a continuall supply of spirituall grace, both sufficient to furnish it, and so further the growth of it.

Yea but, peraduenture will some say, that is it that maketh me misdoubt my selfe, that to mine owne seeming I stand at a stay; and, mee thinketh,

† Καὶ οὐδὲν ἔστι τὸ
μεγαλὺ πρὸς τὸ
κατὰ αὐτὸ. φαν-
ερὸν αὐτῷ. καὶ τὸ
ἐν τῷ, ὅτι ἐκ δυν-
αμὸς αὐτοῦ διὰ
τῶν πραγμάτων
καὶ τῶν ἡμετέ-
ρων. καὶ τὸ ἐν
τῷ κατὰ αὐτὸν.
Ibid. Aliena nobis,
nostra plus aliis pa-
tent. Aliena quisque
melius cernit quam
sua. Ter. beaut. 3. 1.
Alieni homines plus
in alieno negotio vi-
dere quam in suo.
Quedam sunt que
sapientes etiam in
alio quam in se di-
ligentius vident. Sc.
ep. 109. Facilius est
de alienis judicare
quam de suis. La-
tiant. insit. l. 2. c. 3.

Answer 2.

† ὁ ἀνὴρ οὐκ ἔστι
ἐν τῷ, καὶ τὸ ἐν
τῷ κατὰ αὐτὸν.
καὶ τὸ ἐν τῷ κατὰ αὐτὸν.

¶ Plut. de profecti. ^a Magna pars est profectus velle proficere. Sen. ep. 72. Ambulare proficere est. Sedet is, qui proficere non curat. Ad caveo, & si morte prævencus fueris, in refrigerio eris. Omnes enim qui in desiderio inveniuntur proficiendi, si morte prævencus fuerint, in eo quod eis deest sunt perficiendi. Bern. in Cant. 49. † Amando bonum meliores efficiuntur. Aug. in Psal. 143. Ambulas si amas. Non enim passibus ad Deum, sed affectibus currimus. Idem de Cant. nov. c. 2. ^b Quando peregrinatur quis ad S. Iacobi, aliquando proficiscitur viam recogitans; aliquando progreditur, nihil recogitans; aliquando nec progreditur, nec recogitat, dum dormit. In primo est continuatio nature & moris actualis; in secundo nature actualis, moris virtualis; in tertio discontinuatio motus naturalis, sed continuatio motus moris habitualis; quia non est appposita opposita voluntas. Gerson, de valore erat.

it, and to leaue it a while, and after some space of time to returne to it againe, that they may the better discerne any the least defect in it. 7 Our continuall conuersing with our selues, maketh our owne growth many times to be not so discernable of our selues as of others. Which may the rather befall vs, because this spirituall growth in the most is ordinarily but ² by insensible degrees. A man may stand gasing a long time vpon the Diall, and yet not perceiue how the hand there stirreth, though it be stirring all that while: hee may in warme springing weather sit night and day beside the young greene grasse, and yet not discerne the shooting vp of it, though by the warmth of the weather it be continually sprouting.

Thou maist well therfore be growing, though thou doest not discerne it. As a man may haue grace, and yet not know it: so he may be growing in grace, and yet not be aware of it. But doest thou not desire and endeuour to grow in it? ^a If thou dost so, it is certaine that † thou dost grow, and art growing, howsoeuer thou seest it not. To vse ^b Gersons similitude, or one somewhat

like

like it at least: A man is bound for the *East-Indies*, and shapeth his course thitherward; but by the way is put off oft by crosse winds to the *westward*, hee is compelled to put into diuers harbours, and to make some stay by the way there, either to shift off stormie weather, or to take in fresh water. And yet all this while we say, he is going onward on his way, because his purpose and resolution still continueth the same. It is much more so in spirituall things, because our very growth it selfe in them consisteth much euen in resolution and desire. The strength of desire neuer a whit furthereth the sea-man so long as hee lieth wind-bound to the making of his port; but *I* the very strength of our desire may conueigh vs nearer to God, may carrie vs higher, as with *Eagles wings*, vp towards heauen.

Yea this thy greedie desire of grace may make thee lesse sensible of thine owne growth: As the Heathen man obserueth, that the earnest desire of what men would haue, maketh them forgetfull of what they haue. *I forget what is past, saith the Apostle, and presse on to what is before.* Their eye is more vpon what they want, than vpon what they haue. It is with good Christians in this case, as with *rich worldlings*, that like men in a race haue their eye on

I Omnis amor aut ascendit, aut descendit. Desiderio enim bono levamur ad Deum, & desiderio malo ad ima precipitamus. Aug. in Psal. 122. Non enim ambulando sed amando ad Deum itur. Idem epist. 32. Non pedibus, sed affectibus, nec migrando, sed amando ad eum venimus: quanquam secundum interiorem hominem, & qui amant, migrant. Aliud enim est migrare corpore, aliud corde. Migrat corpore, qui motu corporis mutat locum: migrat corde, qui motu cordis mutat affectum. Idem in Joan. 32. Hic non solum ire, sed pervenire, nihil aliud quam vellet ire. Idem confess. 18. c. 8.

Answer 3.

Quæris quid sit quod oblivione acceptorum nobis faciat? cupiditas accipiendorum. Cogitamus non quid impetratum, sed quid

impetrandum sit. Sen. epist. 81. Solebat Attalus hac imagine uti: Vidisti aliquando canem missa à Domino frustra aperto ore captantem? quicquid exceperit, protinus devorat, & semper ad spem futuri biat. Ibid. 72. Ultra se cupiditas porrigit, & felicitatem suam non intelligit: quia non unde venerit respicit, sed quo tendat. Idem de be. l. 2. c. 27. & Philip. 3. 13. & Instat equis alariga suis vincitibus, illum Præteritum tenuius extremos inter euntem. Horat. serm. l. 3. sat. 1.

those that be before them, not on those that come after them; they are euer eying those that seeme to out-strip and out-goe them in wealth, and thinke they haue nothing, they are but poore men, so long as they come short of such and such. And so is it with these; they are oft eying those, whose either examples they reade of, or whose courses and graces they are in some sort eye-witnesses of, and thinke that they haue nothing, they make no progresse, at least worth speaking of, so long as they come behinde, and keepe short of such: And this is it oft that maketh them complaine so much of their wants & their slow progresse, and that they cannot perceiue but that they stand still at a stay. Which yet complaint of theirs, and *feruent desire of growth in grace*, is a *sure argument of sincere* and vndoubted *grace* in them. Yea it is an argument that they loue not *life* onely but *grace*, that they loue *Grace* for it selfe, that they loue *Grace* as it is *Grace*, when they desire so much to increase and *to grow in Grace*, especially supposing themselves to be in the estate of it already.

Whereas on the other side, it is an argument of insinceritie and vnfoundnesse, when men hauing gotten some small measure of speculative knowledge, or hauing attained to some slight degree of superficiall conformitie, far enough indeed from any sound sanctification, they can quietly sit downe by it, and haue no minde to go any further: yea how much soeuer they haue attained to, if they can set downe their rest there,

sing

sing a requiem to their soules, and say with the rich Glutton in the Gospell, ^f *Soule, thou hast much good*; or, ^g *I have enough*, with Esau: what should I labour for any more? It was the Church of Laodiceaes song, ^h *I am rich, and full, and need nothing*. He is ⁱ *nothing worth* indeed that so deemeth of himselfe. ^k *He wanteth euery thing, he hath not any thing, that thinketh he wanteth nothing*; saith Bernard. The same is to be said of those that thinke themselves ^l *well enough*, if they be but a little better than those that are starke naught, that are grossely impious and extremely prophane: That vse to aske, when they are incited to a more frequent & diligent vse of the means, for the furtherance of their Christian growth: Why? may not a man be saved, though hee know no more than this, and this? Or though hee haue no more than such a measure of faith, or though he doe not liue so precisely as such and such doe? For such euidently shew, that it is not grace but life, not sanctification that they desire, but saluation only. They serue God, onely to serue their owne turnes upon God. It is not the pleasing of God, but the sauing of themselves that they doe not so much affect, as they are content to haue, grace for. ^m *He was neuer indeed good, that desireth not to be bet-*

^f Luke 12.19.

^g Genes. 33.9. Si dixisti, sufficit, desicisti. Bern. de cons. 2.

^h Apoc. 3.17. Quomodo enim proficis, si tibi iam sufficit? Ibid.

ⁱ Galat. 6.3.

^l Cor. 8.2.

^k Omnia illi desunt, qui sibi nihil deesse putat. Bern. de consid. 1.3.

^l Satis nos confestim, si inter pessimos non sumus. Sen. ep. 76. Non est bonitas pessimis esse meliorem. Ibid. 79. Perfecti nolle esse delinquere est. Hieron. ad Heliod. & ad Iulian. Oυ Αγαμαι ου τι ετι ιματιας ευαγγελιστων ευαγγελισται ουκ ελαομαι. Greg. Naz. in Matth. 19. 11, 12.

^m Qui melior esse non cupit, nec est bonus. Vbi incipis nolle fieri melior, ibi

desinis esse bonus. Bern. epist. 91. Vbi sunt qui dicere solent, sufficit nobis, nolimus esse meliores quam patres nostri? non vis proficere? vis ergo deficere. nolle proficere, deficere est. Sic, inquit, vult vivere vobis, & manere in quo perveni: nec peior fieri peior, nec melior cupio. Hoc ergo vis quod esse non potest. Quid enim stat in hoc seculo? Homo nunquam in eodem statu permanet. Nolle ergo proficere, non nisi deficere est. Idem epist. 254.

ⁿ *Qui melior esse non vult, pro certo non est bonus. Bern. ep. 91. Imò, qui non vult esse optimus, non est revera bonus. Injustus est, qui non desiderat amare te quantum ab aliqua creatura rationali possibile est te amari. Desiderat ergo etiam minimus quisque, quicumque ille est, tantum te amare, quantum amat, quicumque plus eo amat, non annula infestatione, sed pia & devota imitatione. Guliel. de S. Theod. de amor. Dei c. 3.*

ter. Yea, ^a *Hee is starke naught, that desireth not to bee as good as the best.* For hee cannot be good, that loueth not goodnesse. Nor can any man truly loue it, but he must needs desire more of it. For, ^o *Hee that loueth money, saith Salomon, will neuer haue enough of it :* ^p And so hee that truly loueth Grace, will neuer thinke he hath enough of it, and will consequently be euer desiring to grow in it. Which desire of growth in grace, as it is a good signe of sinceritie of grace, so the want of it is too sure an argument of unsoundnesse.

Yea but, will some other peradventure say, I haue heard it oft said, that *no true Christian*, yea, that ^q *no man at all euer standeth at a stay :* But that euery one as he is ^r *continually going on toward his end*, so he is ^s *continually growing either better or worse :* like the Angels on the

* *Obiection 2.*

^o *Eccles. 5. 10.*

Avarus animus, nullo satiatur lucro. P. Syr. Senec. epist. 94. Nil satis est. Horat. serm. 1. Semper avarus eget. Idem epist. 2. τὸ δὲ πλεονέκτημα οὐρανίου ἔστι φιλανθρωπία. Plut. de profect. P Nescit virtus mensuram gratia. Ambr. in Luc. l. 5. c. 6. Amori nihil satis est : Amor exarsuat ; se non capit ; immensitatem amulatur, dum metam nescit affectui ponere : non excusat, sed accusat se de infirmitate ; non capit de impossibilitate remedium. Gilbert. in Cant. 19. ^q Job 14. 2. Nihil stat, nihil fixum manet. Aug. in Iam. 31. Non stat vel temporis puncto, sed sine intermissione labitur, quicquid continua immutatione sensum currit in finem non consummantem, sed consumentem. Idem de pecc. mer. & remi. l. 1. c. 16. ^r Job 9. 26. Vita nostra navigationi similis est. Is namque qui navigat, stat, sedet, jacet, vadit ; quæ navis impulsu ducitur : ita & nos, siue vigilantes, siue dormientes, &c. per momenta temporum quotidie ad finem tendimus. Greg. in regist. l. 6. ep. 26. Nam vita mortis propior est quotidie. Phadr. fab. l. 4. Velut secundo cymba vecta flumine sensim propinquat litari : sic indies Vivendo mortis appellimur propinquius. Rittershus. ^s Inter profectum & defectum nihil medium invenitur. Sed quomodo ipsum corpus nostrum continuè aut crescere constat aut decrescere : sic necesse est & spiritum aut proficere semper aut deficere. Bern. ep. 234.

e Kai οὗτοσ' ὁπῶ,
 εἰ δὲ αὐτοῦ τῆς
 λα κωπῆ εἰ το
 ραδ. Menand. apud
 Plut. de fortun. &
 Coisida apud Stob.
 c. 4. Animum vi
 dere & audire; nō
 edo partes quæ quasi
 fenestra siont ani
 mie. Cic. Tuscul. l. i.
 a Eἰ γὰρ λαβοῖ ὁ
 πρὸς τὸν οὐρανὸν
 τὸν οὐρανόν, ἐλάττω
 αὐτὸν ὁ οὐρανὸς εἰς
 τὸν οὐρανόν. Aristot. ibid.
 b Ut quāvis ta
 ces Hermogenes, cā
 tor tamen, atque
 Optimus est modu
 lator: ut Asper va
 fer, omni Abiecto
 instrumento artis,
 clausaque taberna
 Sutor erat. - Horat.
 Jern. l. i. sat. 3.

c Corpus enim tunc
 inflat organi Musi
 ci, non iam contem
 peratū & recte dis
 positū, sed quasi cō
 fractū & mutū.
 August. nomine de
 spir. & anim. c. 14.

is not the bodie, nor the eye it selfe that
 seeth, to speake properly, but the soule that
 seeth by it) is growne weake and decayed,
 because it cannot see so well by or with an old
 eye, as it could doe and did by or with a
 young one: Give it a young eye againe; and
 it will see as well as euer. Nor doth it fol
 low that a work-man hath either lost or
 lessened his skill, because either hee wanteth
 tooles; and therefore he cannot worke, or hath
 bad tooles, and cannot therefore worke so well
 as he could, when he had better than now he
 hath: that a Musitian is not so good or skilfull
 an Artist as he was, because hee cannot make so
 good Musicke with his Viole or Citharne, being
 now cracked and crased, or euill-stringed, as he
 could when it was new and sound, and well
 stringed at first. So neither doth it follow that
 spirituall Grace is therefore abated or decayed
 in the soule, because it cannot hold out now with
 that continuance of attention, or strength and
 vigour of intention in meditation, inuocation,
 or other the like holy exercises, the body be
 ing, by age, or sicknesse and feeblenesse accruing
 from either, much decayed and disabled, as it
 could formerly, when the parts and functions of
 it were fresh. I say not, (for I would not herein
 be mistaken) if the desire of doing what it hath
 done, but cannot now doe, what it is now
 restrained of, or disabled vnto, be not as fer
 uent as formerly. For the desire vsually rather
 on such occasions encreaseth. And it is a
 shrewd

1 Rom. 10. 14, 17.

2 Nam. 22. 28.

3 Pet. 2. 16.

4 Luk. 1. 15. In ute-
ro priusquam nasce-
retur renatus. Greg.
mor. l. 3. c. 4. Quod
tamen Aug. impossi-
bile censet. Nemo,
inquit, ante renatus
quam natus. Et,
Renasci nemo po-
test antequam sit
natus. Aug. epist. 17.

5 de verb. Ap. 14.

Veram regenerationem
si dixisset Grego-
rius, & id est pro-
prie loquendo ex a-
ssumptione, con-
tradictionis speciem
minime sustulisset.

6 Divina potentia
non est mediis alligata. Aug. in Gen. ad
lit. 1. 8. c. 12.

7 Affiones enim
corporis; animi vir-
tutes & vitia. Aug.
nō. de spir. & anim.
c. 14.

8 Etiam in maxi-
mo angustis libera-
tus est animus. Sen.
de benef. l. 1. c. 8.

Note 9.

Diligence

10

Discoverie

of

Corruptions.

9 Psal. 19. 12.

(such as either suspend or abandon the use of reason and understanding, and make a man by that meanes vncapable of instruction,) a man may be ¹ disabled in ordinarie course, (for extraordinarie workings wee leaue vnto God; who as hee gaue ^k power of speech and vtterance sometime to a dumbe beast, and his ^l sanctifying Spirit to a Babe yet vnborne, so ^m is able to worke in this kinde as he will :) vnto the attaining of sauing Grace, where as yet it is not. But where it is already wrought, there cannot any such naturall defect, either craze it, or wholly raze it out againe. It were as absurd to imagine that a fit of the dead *palsie* continuing with a man some good space of time, and depriving him thereby of abilitie vnto the performance of holy duties, should of it selfe therefore make him ⁿ lesse holy than he was when it first seized vpon him; as to suppose a man well affected to be lesse ^o liberally minded, because being fallen into pouertie, he cannot now do that, which before he was wont to doe, when he had better meanes and a more plentiful estate. It is not therefore any *disabilitie* arising from such defects and *infirmities*, that argueth any decay of Grace.

A ninth Note of *sinceritie* may be an endeavour to finde out and discover our owne corruptions; and a gladnesse when we haue discovered them by the light of Gods word, or such other good meanes as God shall offer vs. This businesse had David beene busie about, what time he brake out into that exclamation; *O, who can tell how oft wee sinnes?*

finnes? or, what man is he that understandeth his owne errours? ^a It fared with *David*, saith *Spina*, as with the *Houwife* that hauing diligently swept her house and cast the dust out at doores, can see nothing amisse now, no specke of dust in it; whereas if the *Sunne* doe but a little shine in thorow some cranie in the wall, or some broken quarell in the window, shee may soone see the whole house swimme and swarme with innumerable *motes of dust* floating to and fro in the aire, which for dimnesse of light or sight before shee was not able to discern. And so fared it with *David*; he was a man of no loose life, but euen from his younger yeares carefull of his courses, ^r *Vpright & after Gods own heart*; so that little might seeme to be amisse, or to require reformation and amendment with him: yet when hee came to looke more intentiue into *Gods law*, a little beame of light reflecting vpon his soule from it, discovered vnto him such ^r an innumerable company as well of corruptions in his heart, as of errours and ouer-sights in his life, that it made him, as one amazed, crie out in that manner, as guesing by what hee now saw, that he had not seene before, how much corruption remained yet in him vnseene. In like manner had hee beene sifting of himselfe, when hee said; ^r *I considered my wayes, and turned my feet vnto thy Testimonies*. And of the ioy that hee conceined, when vpon such view and search he had light vpon somewhat that he was ignorant of before, and came to the notice of some du-

^a *Spinens de Inssit. Christian. Postquam diligenter cubiculi euerimus, ut nobis per purgatum videtur. At sole per fenestras illucente, radios atomorum sor-dibus infinitis permixtos videmus.*

^r *1 Sam. 13. 14.*

^r *Psal. 40. 12.*

^r *Psal. 119. 59. Nos contra. Dissimulamus Domini querere voluntate, dum & nostram facere, & aliquam de ignorantia excusationem habere volumus. Bern. de di- vers. 26.*

^u Psal. 119. 162.

^x Psal. 119. 7.

^y 1 Sam. 25. 32. 33.

^z Το δὲ εὐαγγ.

αὐτῶν ταῦτα πα-

ρῆσιν τοῖς ἐλέγ-

χουσιν, καὶ τὸ πάθος

λέγειν, καὶ τὸ ὡ-

σθελὲν ἀπεργάζε-

σθαι, καὶ μὴ χαίρειν

λαττοῦντα, μὴ δὲ

εὐχαριστῶντες ἀποσώ-

σθαι, ἀλλ' ὁμολο-

γῶν καὶ δεῖναι τῷ

ἀποστόλῃ καὶ τοῖς

ἁγίοις, ὡς φαῖλον

αὐτῶν ἐν τοῖς ὁμο-

σημαῖς. Plut. de

profect. indic.

^u Vt liberius pec-

cent, libenter igno-

rant. Bern. de grad.

humil. 2.

^a Psal. 32. 9. Amos

5. 10. Prov. 9. 7. 8.

Ὁ τὰς τῶν ἐλ-

πίδων τῶν ψυ-

χῶν καὶ τὰς ἐν τῷ

ἐλπίδι ἐγγεγραμ-

μας, ὡς ἀντὶ τῆς

ἀποστολῆς καὶ ἀπο-

κρυψίας, καὶ ὡς ἀν-

ταρτῶν ἐν τοῖς ἁγίοις

ἐν τῷ, δεῖναι τὸν

ἐλέγχον, ὅτι ἐν

αὐτῷ ὁμοσπονδίας

μετὰ τοῖς ἁγίοις

ἐν τῷ. Plut. de pro-

fect. Tὸν δὲ αὐτῶν

ταύτων ἀντι-

σει οἱ οἱ ἐν τῷ

τῷ ἐλέγχοντες

καὶ τοῖς ἁγίοις ἐν τῷ

ἁγίοις καὶ ἀγίοις

διανόουντες καὶ

χαίροντες. Ib.

tic concerning himselfe, that before he was not aware of: ^u *I reioyce, saith he, at thy Word,* (to wit, when somewhat from it is discovered vnto me,) *as one that findeth a great spoile*; that hath gotten a rich bootie. An allusion to rich spoiles taken from the enimie in the field, wherein the pleasure is vsually as much as, or more than the profit. And he saith further therefore, That ^x *he will praise God with an upright heart, when he shall haue learned his righteous Testimonies*: Hee will thanke him heartily, when he shall by his Law informe him of ought. Yea how glad was hee when *Abigail* had discovered vnto him his error, and by that meanes stayed his hand from an vnwarrantable act, that in his heat of passion he had before resolved to execute? And ^y how doth he *blesse her, and blesse God for her*; her, as a messenger of God, and God, as one that had sent her to meet him, and so to with-hold him from that outrage? And ^z this is also a singular good note of a sincere heart, when a man is carefull to search into his owne corruptions and ouersights, is willing to be informed of them, glad to see them discovered, and readie to reforme them when they are euidently discovered to him, and his conscience conuincd of them out of Gods word. As on the contrarie part when men ^a are not willing to haue their corruptions discovered to them, cannot endure those that are dealing in any sort with their sinnes, ^a fume and storme against those that euen in the kindest and most Christian manner informe them of them, albeit they

they cannot wholly excuse them or deny them to be such: when men will of set purpose forbear, yea and forswear to, the hearing of those, whose plaine dealing and powerfull deliuey of Gods word, hath begunne to lay open to them their corruptions, and to touch them a little to the quicke: Or when (as *Augustine* well obserueth of some, speaking of those words of the *Psalmist*; *He flattereth himselfe in his owne eyes, till his iniquitie be found abominable; and he refuseth to vnderstand*;) *c* they will seeme to search, but are loth to finde; and therefore, as *d* the young man in the Gospel, that moued a question to our Sauour, *e* they are forie that euer they sought, and goe away with heauie hearts, when they finde not as they would, when they haue not an issue and an answer to their owne mindes: and as *f* the *Iewish Captaines* that repaired for aduice and direction to *Jeremie*, refuse thereupon to follow what they are informed of, or to reforme what vpon such search they meet with, and find to be amisse with them in heart or life: It is a fearefull signe that their heart is not vp-right, and *g* their seeming search was neuer made in sinceritie.

The last Note of Sinceritie shall be a loue of God and good things, and of the Children of God for God; together with a steadfast purpose to depend still vpon God, to continue constant in the frequent and diligent use of all the holy Ordinances of God, and to perseuer and goe on in the good waies of God, though a man cannot yet find or seele in himselfe

b Psal. 36. 2, 3.
c Quasi conantur querere, & timent inuenire. Aug. in Psal. 35.
d Matth. 19. 22.
e Multos cognoui veritate agnita tristiores discessisse, quod iam confugere ad ignorantia excusationem non liceret. Bern. in Cant. 74.
f Ierem. 42. 2, 3, 5, 6. & 43. 2, 3, 4.
g Quia dolose agebant, ut inuenirent, ubi inuenirent, non oderunt. Si enim sincere & non dolose agerent, quod inuenirent, adissent. Aug. in Psal. 35.

Note 10.
 Loue of
 God, and
 Gods childre;
 with
 Purpose
 of constant
 Adherence
 vnto him,
 euen in
 Want of
 Assurance
 of his
 Speciall
 Favour.

Loue
of
God.

^a Prov. 8. 17.

ⁱ Iohn 14. 21, 23.

[&] 16. 27.

^k Nemo se fallat.

Non nos Deum di-

ligere, nisi ipse

prius nos dilexisset,

[&] sui dilectores se-

cisset. Aug. de grat.

[&] lib. 10. c. 18. Nisi

prius quæsitæ non

quereres; nisi prius

dilecta non dilige-

res. Bern. in Cant.

69.

ⁱ Rom. 5. 5. Charitas

Dei donum Spiritus

Dei. Bern. de humil.

grad. 3. Non amatur

Deus nisi de Deo.

Aug. de divers. 2.

Nō habet homo un-

de Deum diligat ni-

si ex Deo. Idem de

Trinit. l. 15. c. 17.

Prorsus donum Dei

est diligere Deum. Ipse ut diligeretur dedit, qui non dilectus dilexit. Idem in Joan. 101.

^m Nihil dilecta, nihil diligentius timendum. Parcam, quia non amant. Que amat, ne timeat,

quia amat; quod non amata omnino non faceret: Itaque etiam amatur. Que amat, amari se

ne dubitet; non magis quam amare. Bern. in Cant. 69. & 84. " Nos etsi te minus diligimus,

quā debemus, diligimus tamen quantum valemus, tantum autem valemus quantum accipi-

mus: petimusque & expetimus, ut à te amplius accipiamus, unde amplius diligamus. Bern. ep.

85. " Nemo se diffidat amari qui jam amat. Libenter Dei amor nostrum, quem processit,

subsequitur. Quomodo enim redamare pigebit, quos amavit necdum amantes? Bern. epist. 107.

Eius amor nostrum & preparat & remunerat. Idem de dilig. Deo. c. 3.

selfe any assurance of Gods speciall favour towards him, or any comforts in the ordinances of God that he useth.

These I am the rather willing thus to pile vp together, and to comprehend vnder one Head, though they might severally be insisted on, because I would hasten to an end, fearing that I haue beene ouer-long in what is past already: The worke growing greater than I made account it would haue done.

That our Loue of God is a sure argument of Gods speciall Loue of vs it is most euident. ^a I loue them, saith the Wisdome of God, that loue me. And, ⁱ Hee that loueth mee, saith our Saviour Christ, both the Father and I will loue him. ^k A man could not loue God, did not God first loue him, and ⁱ worke this very loue of himselfe in him.

^m Nor need any man, that truly (though ^a but weakely, yet so well as he is able, or rather as God hath enabled him;) loueth God, doubt but that God loueth him. For ^a how can he choose but loue them againe, when they loue him, whom hee loyed euen before they loued him? How can he but loue them, when they loue him,

that ^a *loved them, when they loved not him*; that *loved them so dearly when they ^p hated him*, and ^q *were enemies to him*, as to giue his Sonne to die for them. If God, saith that [†] *blessed man and Martyr of God, so loved vs when wee hated him and fled away from him, that he sent his Sonne after vs to seeke vs, and with losse of his owne life to redeeme and reduce vs, how can we thinke otherwise, but that now louing him, and lamenting because wee doe no more loue him, hee will surely loue vs for euer?*

^a 1 Iohn 4.9, 10.
Potest nondum diligere etiam dilectus: sed nisi ante dilectus diligere non potest.
Bern. in Cant. 71.
^p Psal. 81. 15.
Tit. 3. 3.
^q Rom. 5. 8, 10.
Et 8. 7.
[†] Bradford Sermon of Repentance.

And that the *Loue of Gods Children for God*, is a good *Signe of the loue of God*, it is no lesse apparent. ^r *Hee that loueth him that begat*, saith Saint Iohn, *loueth him also that is begotten*. And he that loueth him that is begotten, say I, loueth him also that begat. It was ^s for Ionathans sake principally, that *Dauid* loved and fauoured *Mephiboseth*. Nor could a man for God loue the *Children of God*, if he did not first loue God himselfe. In regard whereof also Saint Iohn maketh this *Loue of Gods Children a Signe* that a man ^t *is in the light*, to ^u *winne* of Gods fauour; that hee ^v *is past from Death to Life*, is in the state of saluation; that he ^x *is borne of God*, is regenerate, ^y *is the Childe of God*; that ^z *God dwelleth in him*, he abideth in his heart by his Spirit; and that he doth ^{aa} *sincerely loue God*, and *is beloued consequently of God*. And as *Dauid* testifieth the sinceritie of his *Loue vnto God*, by his *louing*, ^{ab} *liking of*, and *delighting in the Saints of God*: so hee maketh ^{ac} *the honouring and respecting of those*

*Loue
of
Gods
Children
for
God.*

^r 1 Iohn 5. 1.
^s 2 Sam. 9. 3, 7.

^t 1 Iohn 2. 10.

^u 1 Iohn 3. 14.

^x 1 Iohn 4. 7.

^y 1 Iohn 4. 12.

^z Ibid.

^{aa} Psal. 16. 2, 3.
Et 119. 63.

^{ab} Psal. 15. 1, 4.

Purpose
of
Dependence.

^c Deut. 4. 4. & 30.
20. Psal. 73. 27,
28. Act. 11. 23.

Constant
use of Gods
Ordinances.

^d Psal. 1. 2. & 119.
15, 16. Esai. 58. 13.

And
Observance
of

Gods wayes.

^e Psal. 119. 8, 40,
44, 48. & 128. 1.

Notwithstan-
ding

Want

of

Assurance
and

Comfort.

^f Psal. 119. 132.

^g Esai. 8. 17.

^h Job 13. 15.

ⁱ Job 13. 24. Nec
sic probatus ab of-
ficio recessit. Tu,
inquit, avertis fa-
ciem tuam à me, sed
ego non sum aver-
sus à te. Ruffin. in Psal. 29.

^k Psal. 44. 17, 18, 19, 20, 21, 24. Nec iratum colere destiterant
numen: uti Sen. ad Marc. c. 13.

that feare God; a note and marke of such as are
true Denisons of the heauenly Ierusalem.

The like might be said seuerally of ^c the sted-
fast purpose of depending upon God, and ^d of con-
tinuing constant in the diligent use of the Ordinan-
ces of God, and ^e walking carefully in his waies. But
that which I here in this last Note principally
aime at, and will therefore most insist on, is this,
that then the sinceritie of a mans heart herein
doth most euidently appeare, when he persisteth
thus constantly in louing God, and Gods children,
cleauing to God, following him, frequenting his Or-
dinances, and depending upon him, though God
seeme not to regard him, nor doe reueale him selfe
yet vnto him in that comfortable manner, ^f as
he doth frequently and vsually vnto those that
be his. ^g Yet will I wait upon the Lord, saith the
Prophet Esay, though he haue hid his face from vs.
And, ^h Though he slay me, saith Iob, yet will I still
trust in him: Yea, ⁱ though he hide his face from
me, and carry himselfe towards me as an enemy.
Hereby doe the people of God in the Psalme ap-
proue their sinceritie vnto God, and the vpright-
nesse of their hearts with him, in that ^k though
God seemed to haue cleane forgotten them, and to
haue utterly cast them off, yet they had not left him,
nor taken occasion thereby, either to neglect him or
to stray from him, either in heart or in life, and to
seeke to any other helpes. And it is certainly an ar-
gument of a great measure of grace, when a

Christian

Christian Soule, though finding in it selfe so weake encouragement, in regard of comfort or assurance, to depend vpon God, yet can firmly resolute constantly ^k to rely and rest wholly vpon him: when though ^l it feele little or no comfort at all in ought that it doth, yet ^m it will not thereby be discouraged from persisting in the obseruance of holy exercises, and the performance of good duties, content with patience, and yet not without a kinde of ⁿ religious impatience too, ^o to submit it selfe to Gods good pleasure, ^p wait his holy leasure, and ^q expect when hee shall see it fit and seasonable in mercie, further to reueale himselfe, and to minister vnto it the inward comforts of his Spirit. As on the other side it is a shrewd Signe of insinceritie and vn-soundnesse, when men are readie to cast off all religious regard, if they cannot in good exercises finde present comfort; or shall be readie, if God do not instantly answer them according to their desires, to say with *Iorams* profane Pursueuant, ^r What should I doe waiting on God any longer? Or with *Saul*, ^s to leaue God, and betake them to other courses, yea those, such as hee in his Word hath inhibited.

Neither are we to thinke that the prayers and other holy exercises of such so affected, as before was said, in regard of the want of that alacritie and cheerefulnesse of spirit in them, are therefore either altogether vnprofitable to themselves, or vnacceptable in Gods sight. For to omit, that there is oft more true spirituall

^k *Esai. 50. 10.*

^l *Psal. 77. 3.*

^m *Psal. 119. 81, 82, 83.*

ⁿ *Psa. 6. 3. & 13. 1.*

Subtractio namque rei quam amas, augmentatio desiderii est: & quod ardentius desiderat quis magis caret.
Bern. Cant. 51.

^o *Psal. 62. 1, 5, 6, 7.*

^p *Psal. 40. 1.*

^q *Lament. 3. 26, 27, 28, 29, 30.*

^r *2 King. 6. 33.*

^s *1 Sam. 28. 6, 7.*

† Videatur similitudo de Aqua tubis & canalib⁹ conclusa; apud Greg. Naz. orat. 31. Chrysost. contra Anomeos orat. 5. & Greg. Rō. in Pastore p. 3. c. 1. S. 15.

‡ Psal. 42. & 44. & 63. & 77. & 84. & 88. & 89. & 102. & 119. &c.

§ Spineus de Iustit. Christian. translated into English by Mr J. Field. A booke that I wish were reprinted againe.

¶ Motiue 2.

citie in the prayers and other exercises of persons euen so affected, than in the prayers and exercises of many others; * their inward *sense* of their *wants* and instant *desire* of hauing them supplied, putting a great deale of *spirit and life* more than ordinarie into them: An *hungrie belly*, an *empty maw*, will make a begger begge more earnestly, than when hee hath bene feeding but a little before. Reade but * the *Psalmes* and *Prayers* that the Saints of God haue made and penned in such cases, and vpon such occasions, and marke what a deale of spirituall *vigour* and *viuacitie* appeareth in them. Not to stand, I say, vpon this; Euen the weakest and the feeblest that are, must for their comfort and encouragement in this kinde be informed, that * as *the brothes*, and *meats*, and *medicines* that sicke persons take, though they delight not the taste, nor doe they finde any good relish in them, by reason of their present infirmitie and weaknesse, yet may doe them much good, and be a meanes both to preferue life, to keepe from fainting and further weaknesse, and to strengthen also in some measure: so holy actions though performed with much infirmitie and weaknesse, yet with an holy and religious diligence, may much benefit the soule so performing the same, albeit it finde little spirituall relish in them, or feele no comfort from them for the present. Yea, howsoever it be true, as I said * before, that the want of alacritie and cheerefulnesse in performance of holy duties, especially procured by some

some wilfull neglect, or by some peeuisht and wayward disposition, framing matter of griefe to it selfe from idle toyes and trifles vnto the disturbance of it selfe in such duties, doth much diminish, and take away much the grace of them: yet it is no lesse true that ^b the constant and conscionable persisting in performance of such duties, notwithstanding that all good meanes vsed, the poore Christian soule cannot attaine to that alacrity that faine it would, may make them no lesse acceptable, if not more acceptable to God, than if they were done euen with the greatest delight. Suppose two persons attend the King in his hunting, or at his sports, the one that taketh much delight in the game, the other that hath little or no delight in it: or the one lustie and healthy, and that attendeth him therefore with ease; the other weake and faint, or lame, or hauing some hurt about him, in regard whereof he cannot follow him but with much paine and difficultie, and yet will not giue ouer, but be hard at his heeles still, as readie and forward as the former. His ^c will may be euery whit as good as the other, and his Soueraigne is no lesse, if not more, for such his seruice beholden to him, than to the other. Nor may the seruice of such a poore soule therefore be the lesse acceptable to God, because it cannot performe it with such alacritie and delight as ^d it desireth. And in like manner for Faith and dependance vpon

^b Quibusdam lac, quibusdam vinum apponitur. Lac suauiter bibitur, dulciter liquatur, sine lesione, sine amaritudine; vinu asperius est, & minus suauis. Lac bibunt qui in sancto proposito suauiter incedunt, dulciter currunt, &c. Vinu bibunt, qui vias vite aggressi, & ingressi, corporis animeque tribulationibus contorquentur, sed non cedunt, neq; recedunt tamen. Sed quis horum tibi videtur vel ille qui in suauitate, vel ille qui in asperitate currit viam mandatorum Dei? primus felicior, secundus fortior; uterque tamen iustus, uterque pius. Bern. de conseruanti. c. 3.

^c Voluntas est, que apud nos ponit officium. Seu. de benef. l. 6. c. 12.

^d Quomodo de agrote Aug. in Psal. 118. conc. 8. Agrotus qui fastidio laborat, & vult evadere hoc malum, concupiscit desiderare cibum, dum concupiscit non habere fastidium. Et appetit animus, ut appetat corpus, quando appetit animus, nec appetit corpus.

vare cibum, dum concupiscit non habere fastidium. Et appetit animus, ut appetat corpus, quando appetit animus, nec appetit corpus.

God. It is not an argument of no Faith, when a man cannot yet attaine to a full perswasion and assurance of Gods speciall fauour towards him, and of the free remission of his sinnes in Christ, that many other faithfull ^e haue had, and many doubtlesse also ordinarily haue. This is a consequent rather of Faith, that as ^f Augustine saith of workes, rather followeth the person iustified, than precedeth and goeth before iustification, as Faith being ^g an instrumentall cause of producing it as an effect doth. It is a consequent, I say, of it, deduced from it, as the same Father well ^h sheweth, by a Syllogisme, wherein Faith is assumed, and this perswasion concluded from it: and that not simply and absolutely necessarie neither, but such as is, by generall consent, oft seuered from it. But for a man, though he cannot yet attaine to it, yea though he neuer should so long as he liueth, yet to resolute ⁱ to cleaue vnto God with full purpose of heart, to sticke close vnto him, to depend wholly vpon him, and not to giue ouer still seeking and suing to him for it, and the constant vse of all good meanes to attaine it; ^k like a Courtier, who though the King shew him no Countenance, but seeme wholly to neglect him, and not at all to regard him, yet will still follow the Court, and tender his seruice, and resolute to giue attendance, hoping yet to finde acceptance at length, yea to doe it constantly, whether he shall finde acceptance or no; or like ^l the woman of Canaan, that would follow Christ still, and would take no nay of him, though he seemed

^e Galat. 2.20.

^f 1 Iohn 3. 14. &

5. 19. 20.

^g Non precedunt iustificandum, sed sequuntur iustificatum. Aug. de fid. & oper. c. 14.

^h Rom. 3. 28.

& 3. 1.

ⁱ Servator loquitur, Veritas pollicetur: Qui audit verba mea, & credit ei qui misit me, habet vitam eternam, transit de morte ad vitam, & in iudicium non veniet. Ego audiui, credidi; infidelis cum essem, factus sum fidelis: Transiit ergo a morte ad vitam, & in iudicium non veniam, non presumptione mea, sed ipsius promissione. Aug. in Ioan. 5. 24.

^k Att. 11. 23. Hec suaderi, a verbo queri; persuaderi, inveniri est. Bern. in Cant. 84.

^l Psal. 13. 1, 5.

& 43. 2, 5.

^m Matt. 15. 22-28.

seemed not only not to regard her, or any other that made suit for her, but to reiect and put her off with much disgrace: it is a *sound argument of a true and a lively Faith*, and of no small measure of the same.

Where if it be demanded how this *trusting to, and dependance upon God*, may stand with the *want of such assurance*. I shall not need to say much, because the *Argument* hath by ^m a *Reverend Brother* beene of late handled at large.

Question.

^m Mr Chibald Tri-
all of Faith.

Only I make it plaine by this familiar *Comparison*. Put case a poore man hath occasion to make vse of some great *Courtier* for the effecting of some businesse of great consequence for him, euen as much as his life lieth on, or all that euer he is worth, as suppose the procuring him his pardon for some capitall crime from the Prince. And this great *Courtier* telleth him, that though he be but a stranger, one that can claime no such thing from him, yea one that hath deserued many waies euill of him, yet if he trust only to him, and rely wholly vpon him, hee will do that for him, which the poore wretch requireth of him.

Answer.

This poore man now in this case may trust only to him, & neglecting all other means that either others may aduise him to, or himselfe sometime thinke on, rely wholly vpon him; and yet hee may not be fully perswaded that he will effect it for him neither. The consideration of his owne want of worth and euill desert, ⁿ his immoderate feare arising from the apprehension of the great danger that hee is in, and the subtil perswasion

ⁿ - quod nimis miseri volunt, Hoc facile credunt. Immo quod metuunt nimis, Nunquam amoveri posse, nec tolli putant. Præma est timori semper in pejus fides. Sen. Herc. fur. 2. 1. Nec tutum patitur esse securum parvor. Idè de gaudio. Luk. 24. 41.

swasion of others that would beare him in hand that he will but delude him, and not doe for him as he saith, may either seuerally or ioyntly be a meanes to hold his minde in suspence, and to keepe him from such assurance. Yea his very mistaking and misconstruction of the great mans meaning, when he saith, *If you will trust to, or rely vpon me alone for it*, being possesse with a conceit that his want of a full perswasion that hee will doe it, which hee cannot yet for his heart-bloud bring his minde to any settled assurance of, doth euidently shew that he doth not trust to him, may be a meanes to make him belecue, that he will neuer do it for him, because he doth not, what he supposeth is therein absolutely required of him, which to that great man also, if hee should be demanded of it, not daring to tell an vntruth, would appeare. And yet for all this he may resolute to sticke to his mediation only, and to rely wholly vpon him, and not to seeke or trie any other way, whatsoeuer any man shall perswade him to the contrary, or whatsoeuer the issue and event of it shall be. And euen so may it well be, and is questionlesse with a Christian soule many times. ° God hath proclaimed and published a *Patent of pardon and saluation by Christ, to all that trust to him* for the same. A man may so doe, encouraged thereunto by this gracious offer and the condition to it annexed, yea many an one so doth, and yet partly out of the sight and consideration of his owne vnworthinesse, partly out of a kind of timorousnesse

• Iohn 3.16,36.
• 5.24.

nesse and pusillanimity of spirit, partly by reason of some strong melancholike imagination, and partly also through some powerfull delusion of *Satan*, not be able possibly to perswade himselfe that *Christ* is yet *his*, or that hee hath interest in him, hath his sinnes pardoned for him, and shall liue eternally by him. Yea the very mistaking of the true *Nature* of sauing *Faith*, and supposing the very essence of it to consist in this particular *perswasion*, (which yet is onely an effect and a fruit, yea such a fruit of it, as doth not necessarily alwaies spring from it, ^P nor is at all times of the yeere euer constantly found on it,) and that therefore he doth not *trust in Christ* so long as he wanteth it, is a maine meanes to keep many from it, and from the comfort of it, which yet haue true *Faith*, and doe vnfeinedly *trust in Christ* for all that: As by many other sound and vndoubted *Arguments*, which if they be questioned with and vrged to it, not daring to denie them, lest they should lie against their owne conscience, may be drawne from their owne confessions & answers concerning themselves; (when there is no feare of hypocrisie, lest they should therein dissemble, being more prone to charge than to cleare, and to alledge matter against themselves, than to produce any thing for themselves;) will evidently appeare. Among which *Arguments* also euen this, though it come last, yet is none of the least, if their conscience vnfeinedly can testifie for them, that though they haue not yet such a *perswasion and assurance*

^P *Psal.* 37. 22. &
77. 7, 8, 9. & 88.
14. & 116. 11.

¶ Psal. 51. 11, 12.

¶ 2 Pet. 1. 10.

¶ Ephes. 6. 24.

¶ Coloss. 1. 4.

¶ 2 Chron. 14. 11.

¶ Act. 4. 12.
John 6. 68.

¶ Job 13. 15.

¶ Psal. 40. 1.

¶ Prov. 16. 10.

assurance of Gods mercy towards them in Christ for the remission of their finnes and the saluation of their soules, yet they [¶] vnfaignedly desire, and [¶] labour instantly for it, and though they cannot yet attaine to it, yet they [¶] loue the Lord Iesus heartily, and [¶] his members for his sake, and [¶] rest and repose themselves wholly upon him, and Gods mercy in him, [¶] renouncing all other meanes of remission of sinne and saluation without him, with [¶] a full purpose of heart and resolution still so to doe, [¶] expecting when God shall in mercy be pleased to looke grationsly upon them, and to vouchsafe them that assurance that as yet they haue not. [¶] Who so trusteth in the Lord, saith Salomon, o blessed is he. And what a great measure of grace is it for a man to trust thus in God, while he lieth yet vnder the sense and apprehension of his wrath?

Conclusion.

Those therefore, whatsoeuer they are, that hauing by these or the like *Notes* and *Signes* examined themselves, haue found their hearts to be sincere and upright with God, albeit this their beginning of grace be mixt with much weakness, they may know thereby and assure themselves that they haue right to, and interest in the *Light and Ioy of the Iust* here spoken of: and they may therefore safely lay hold on it, admit it, giue way to it, receiue it and harbour it in their hearts; yea that they wrong themselves, Gods grace in them, and his goodnesse towards them, when [¶] they refuse and repell it, hauing so good and sure ground for it, hauing so great

¶ Psal. 77. 2.

great cause, as wee haue here shewed, to reioyce.
Light and Ioy being sown here, not for the righteous alone, but for all that are upright in heart.

Which Ioy the Lord in mercie vouchsafe ^b to all in *Sion* that yet want it, and increase it daily in the hearts of all those that already haue it, vntill wee come all to meet and partake together in that ^c fulnesse of Ioy, which shall neuer againe be interrupted or eclipsed in vs, ^d shall neuer in whole or in part be taken againe away from vs.

Amen.

FINIS.

Escapes of more moment to be amended.

Page 7. line 13. after, *his*, put in *owne*. p. 11. l. 1. after, *wicked*, put in *man*. p. 15. l. 2. after, *they*, put in, *be*. p. 23. l. 11. for, *not*, reade, *nor*. l. 16. after, *That*, put in, *alone*. p. 24. l. 16. put out, *not*. p. 108. l. vlt. after, *are*, put in, *in*. p. 109. l. 14. for, *mother*, reade, *father*. p. 118. l. 27. for, *suspected*, reade, *expected*.

In the Marginall notes.

Page 2. before, *Vses* 2. for, *Parts*, reade, *Part*. p. 7. lit. f. for, *lan*, reade, *lan*. p. 13. l. 1. for, *id*, reade, *is*. p. 14. l. 1. for, *malus*, reade, *malis*. p. 15. l. 5. for, *cavo*, reade, *cor*. l. 1. for, *gemuerunt*, reade, *gemuerunt*. p. 31. † for, *id*, reade, *id*. p. 35. l. 1. after, *in Iulian*. 2. put in, *Quomodo de Socrate idem*; from l. 5. p. 75. after, *Branch* 1. put in, *Observation* 4. p. 116. * after, *ac*, put in, *nervis*. p. 134. l. 4. for, *precedat*, reade, *cedat*.